The Lord's Supper

April

Thou who preparest a table before us, prepare us also who out of our poverty desire to come to thy feast. Move us by the miracle of thy presence among us to feel the mystery of thyself out of which all life is born and continues to be. Awaken us to both the sin and the goodness at warfare within us, making us sorrowful for the evil that we do and glad for the good that we can do. As, out of thy bounty, we may eat the bread of heaven, so may we help all men to eat the bread of earth. As, out of thy mercy, we may drink the cup of salvation, so may we care that every man be saved; through Jesus Christ who is the eternal Bread and the Promise of salvation. Amen.

O God, as we come this day to the Lord's table, prepare us inwardly to receive thy bread of forgiveness and thy cup of salvation. Help us by thy grace to be truly sorry for our sins, lest we come unworthily. Collapse our arrogance, disperse our vanities, destroy our lusts, that we may appear before thee out of our weakness and our need. And by thy mercy, feed us on those eternal joys by which sinners are forgiven, the sick are healed, and the dead are raised up, even the sacrifices and resurrection of our Lord Jesus Christ. Amen.

Great Lord, the bells and songs and tongues of all the earth shall praise thee. Morning itself arises and the night comes down to glorify thy name. And in the congregation thy people remember thy goodness to us and to all men. Especially we give thee thanks and endless adoration that this day we may sit at the heavenly banquet with the risen Lord, even Jesus Christ, unto whom with thee and the Holy Ghost, be all glory and majesty, dominion and power, world without end. Amen.

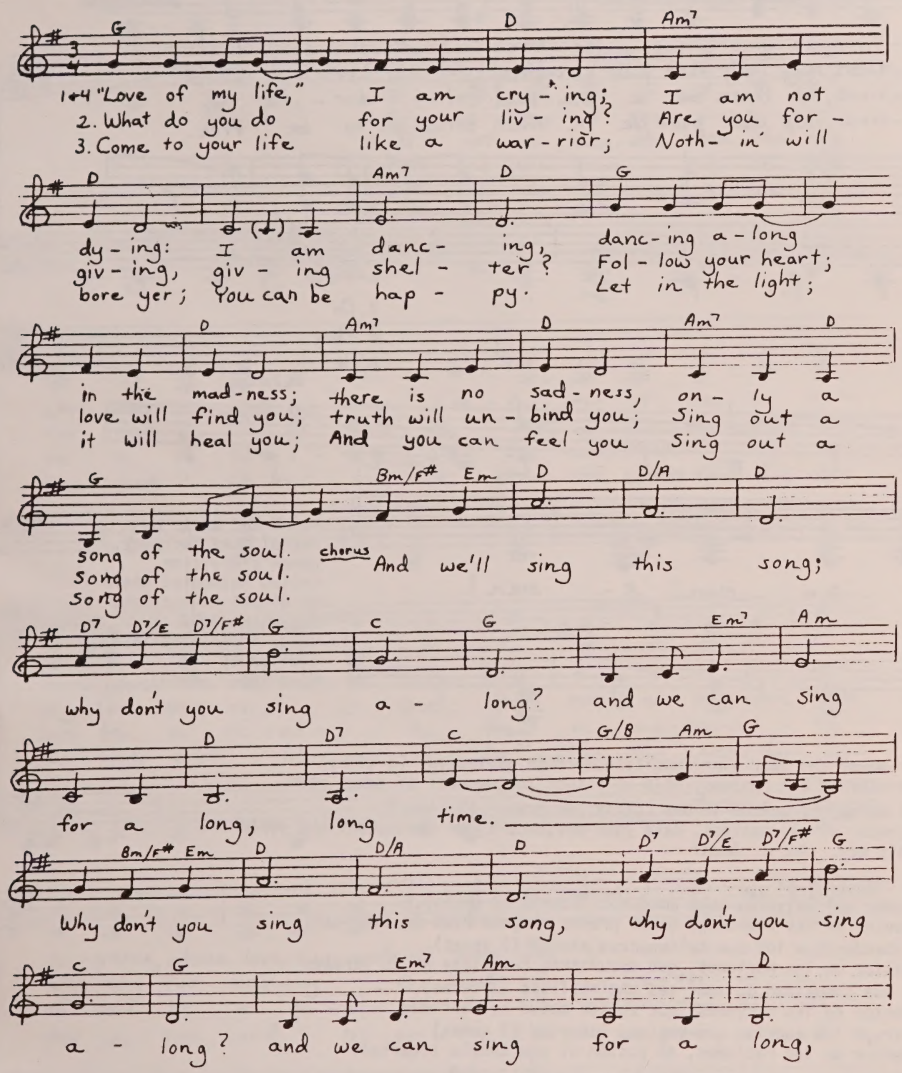
The Lord's Supper

April

Bread and wine are the elements of this holy feast we eat and drink. They are of the stuff of creation itself: the seed, the wheat field, and the vine. In them is symboled and actualized the work of man's hands—the planting, the tending, the harvesting, the mill, and the winepress. By them bodies live and around them men communicate and feed. Finally, bread and wine are the very flesh and blood of our Lord Jesus Christ, who is the Word made flesh. Yet there is even more; for the bread at this high and holy table is broken, the cup is given as a sacrifice, revealing that it is God's very nature to suffer for us—yea, even to die for us. The God who gives the seed to the sower and sets the vine upon earth that men may have food and drink for their bodies is also the God who offers his own body as bread and wine that men may have eternal food for their souls. And yet there is more. There is a Last Supper that omens Christ's death and sacrifice upon the cross, but there is also the first Lord's Supper when in an upper room the disciples eat the bread and drink the cup in the name of the risen Lord. This bread we break, this wine we drink, is ever and always to be received in the joy of Easter; for it is in truth food of the resurrection.

SONG OF THE SOUL

Words and music by
Cris Williamson



A CONFESSION

GOD? Should I call you Mother or Father? Can I climb upon your lap and lay my head on your breast? Or will you treat me as your naughty child, with switch in hand and a list of infractions on your lips, the great patriarch of punishment? It's true I've not lived up to your expectations. But sometimes, God, I'd like to ask you to get off my back! Nevertheless, it still is a great feeling to know your tenderness when I say I'm sorry. Hold my hand, Father, and let me climb upon your lap, Mohter, for I truly am sorry and long to feel your caress upon my skin.

A CONFESSION

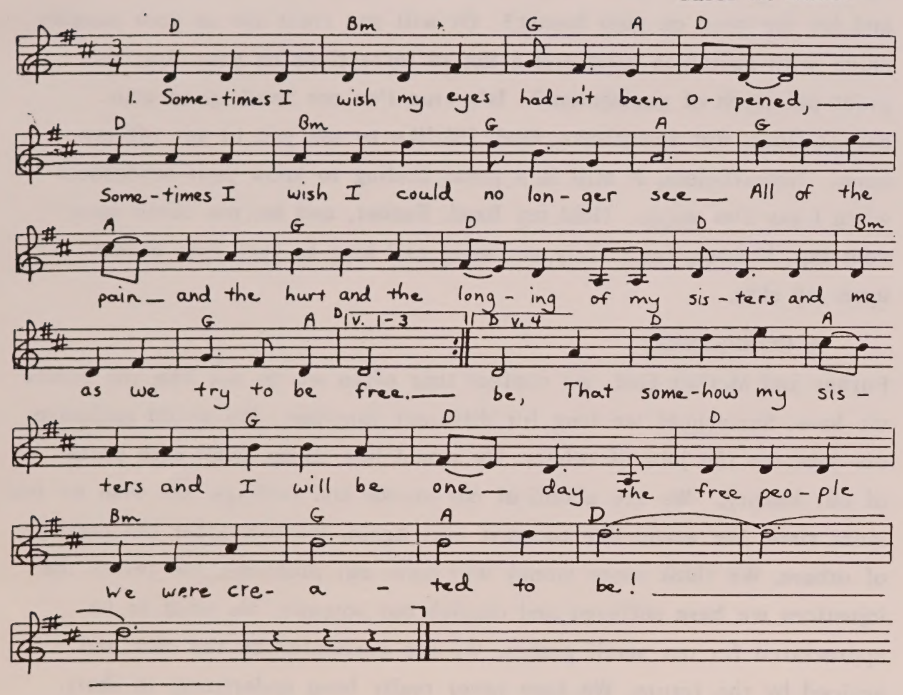
Father and Mother God, we confess that often we do not like the bodies we have. Sometimes we long for different families. We would exchange our jobs for the jobs of others. We would like to do away with parts of our history. We are afraid of our moods and feelings. We wish we had more time. We would like to start over again. We lust after the prestige of others. We think more money will solve our problems. We resent the injustices we have suffered and cherish our sorrows. We want to be appreciated for our small graces. We are enchanted by the past and enticed by the future. We have never really been understood. In short, we have refused to live because we have held out for better terms. Heal us, God, from the distance we have tried to put between ourselves and life. Restore to us a love for you and for all creation. Help us be renewed in our whole lives through Jesus Christ our Savior. Amen.

A CONFESSION

God, sometimes we step beyond our limits to sit at your loom. Because we are not weavers, we encounter the broken threads of hardship which no matter how carefully we work the shuttle, tend to spoil the perfection of the finished tapestry you intend for our lives. You must labor to undo our clumsy handiwork. Forgive our meddling and take charge of life's patterns for each of us. Amen.

SOMETIMES I WISH

Words and music by
Carol A. Etzler

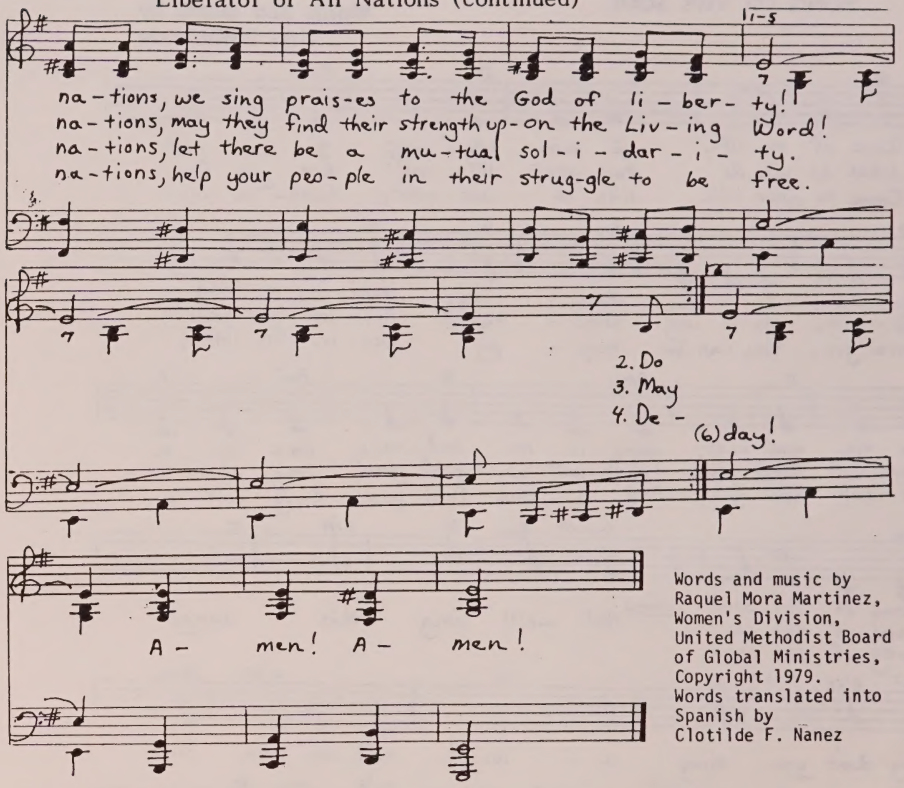


2. Sometimes I wish my eyes hadn't been opened.
Just for an hour how sweet it would be
Not to be struggling, not to be striving,
But just sleep securely in our slavery.

3. But now that I've seen with my eyes, I can't close them,
Because deep inside me somewhere I'd still know
The road that my sisters and I have to travel:
My heart would say, "Yes!" and my feet would say, "Go!"

4. Sometimes I wish my eyes hadn't been opened,
But now that they have I'm determined to see
That somehow my sisters and I will be one day
The free people we were created to be.
That somehow my sisters and I will be one day
The free people we were created to be!

Liberator of All Nations (continued)



Words and music by
Raquel Mora Martinez,
Women's Division,
United Methodist Board
of Global Ministries,
Copyright 1979.
Words translated into
Spanish by
Clotilde F. Nanez

5. Your power and your glory manifest through us indeed; (3 times)
Liberator of all nations, help us answer to the call of human need.

6. That we may be united in one spirit, we pray. (3 times)
Liberator of all nations, make your presence known throughout the world
this day. Amen! Amen!

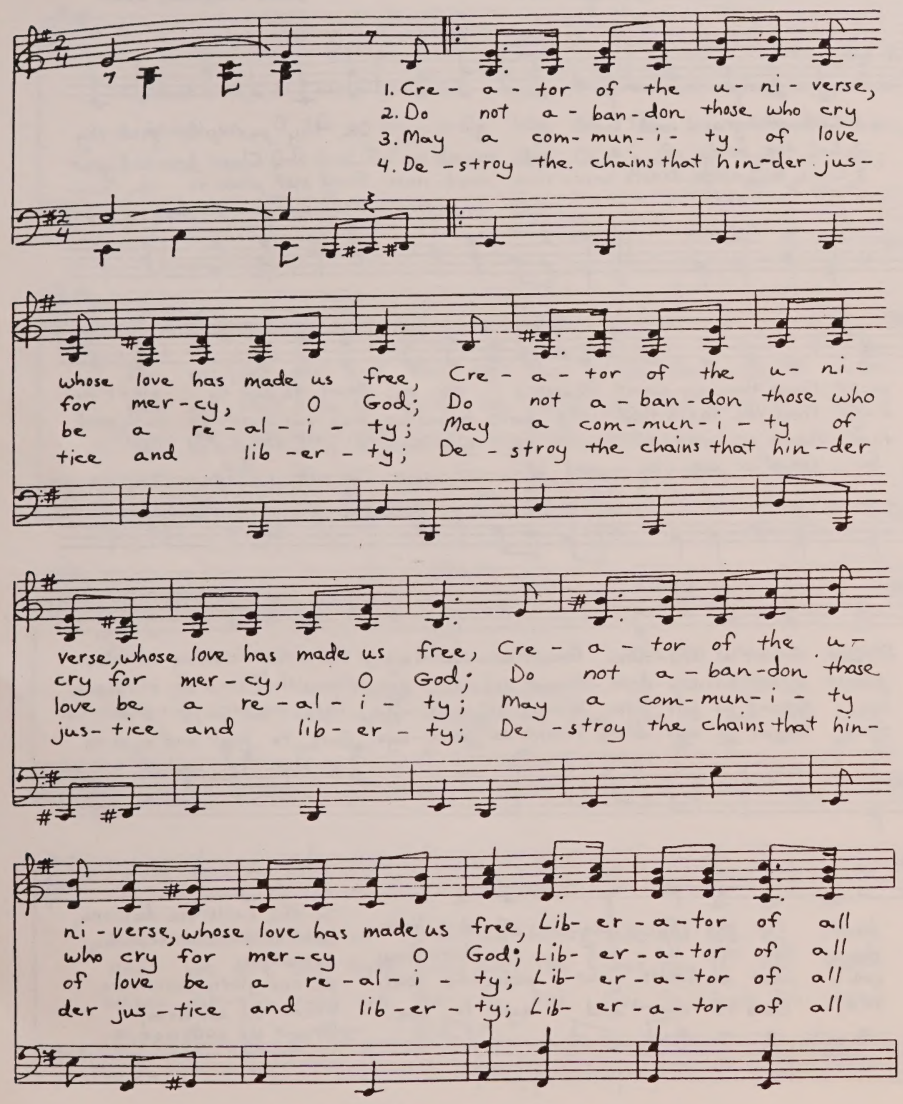
SPANISH TRANSLATION:

1. Creador del universo cuyo amor nos libertó (3 veces),
Redentor de las naciones; damos preces al gran Dios de libertad.
2. No abandones a los que te imploran piedad (3 veces),
Redentor de las naciones, que encuentren fortaleza en tu verdad.
3. Que una comunidad de amor sea una realidad (3 veces),
Redentor de las naciones, que exista mutua solidaridad.
4. Destruye las cadenas que impiden libertad (3 veces),
Redentor de las naciones, dá sostén al que anhela libertad.
5. Tu fuerza y tu gloria manifiesta en nuestra acción (3 veces),
Redentor de las naciones, que al que sufre ayudemos con amor.
6. Que nos unámos es espiritu, es nuestra oración (3 veces),
Redentor de la naciones, manifiéstate a tu pueblo por doquiér. Amen. Amen.

LIBERATOR OF ALL NATIONS

Moderato

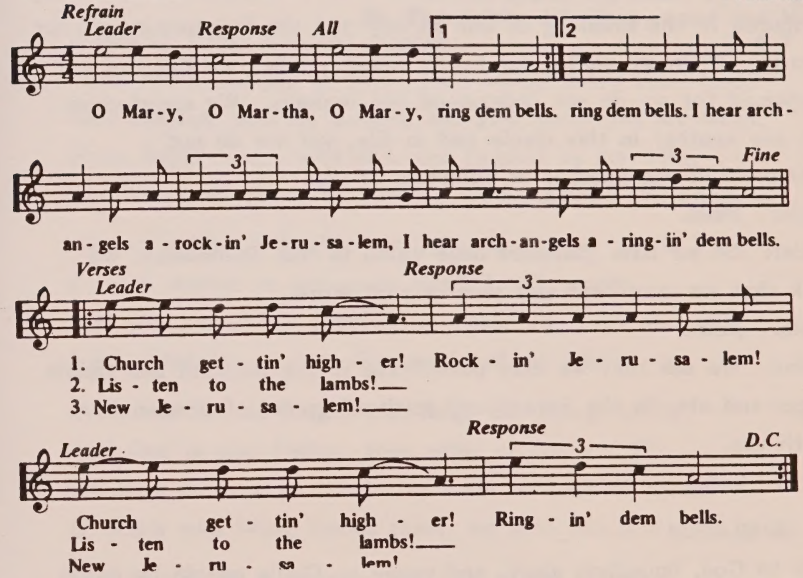
Words and music by
Raquel Mora Martinez



ROCKIN' JERUSALEM

Traditional

Traditional



A COMMUNION SERVICE, by Malcolm Boyd

Reader: Jesus, we are here for communion with you.

People: **Jesus.**

Reader: Jesus, we are here in the imperfections of our shared and common priesthood. We are here in the ambiguities of our shared and common response to you, and the failures we have experienced in discipleship.

People: **Jesus.**

Reader: Jesus, we would rather be selfishly alone with you than sharing with our brothers [and sisters] in your life. We would prefer to dictate who may or may not be in this circle. We would like to come here according to our own wishes instead of being obedient to you and the others.

People: **Jesus.**

(over)

A Communion Service (continued)

Reader: We have abused our lives and those of others. We have contributed to the breaking of our society and the fragmenting of our world. When we smile, our hearts ached. When we cry, we are ashamed for we do not understand our feelings. We stand close to one another in this circle and in life, yet we do not comprehend one another or ourselves or you.

People: **Jesus.**

Reader: So we have gathered once again in this community. We ask that we may hear and receive your Word.

People: **Jesus.**

Reader: We ask that we may participate in the outward and visible signs and also in the inward and spiritual grace, of communion with you.

People: **Jesus.**

A GLORIA

Glory to God, boundless glory, and peace to God's people on earth. O God our Maker, Creator of all we know, we worship you, we give you thanks, we praise you for your glory.

O Jesus Christ, firstborn of creation, God of God, Lamb of God, you take away the sin of the world: have mercy on us; you who rest at God's heart hear our prayer.

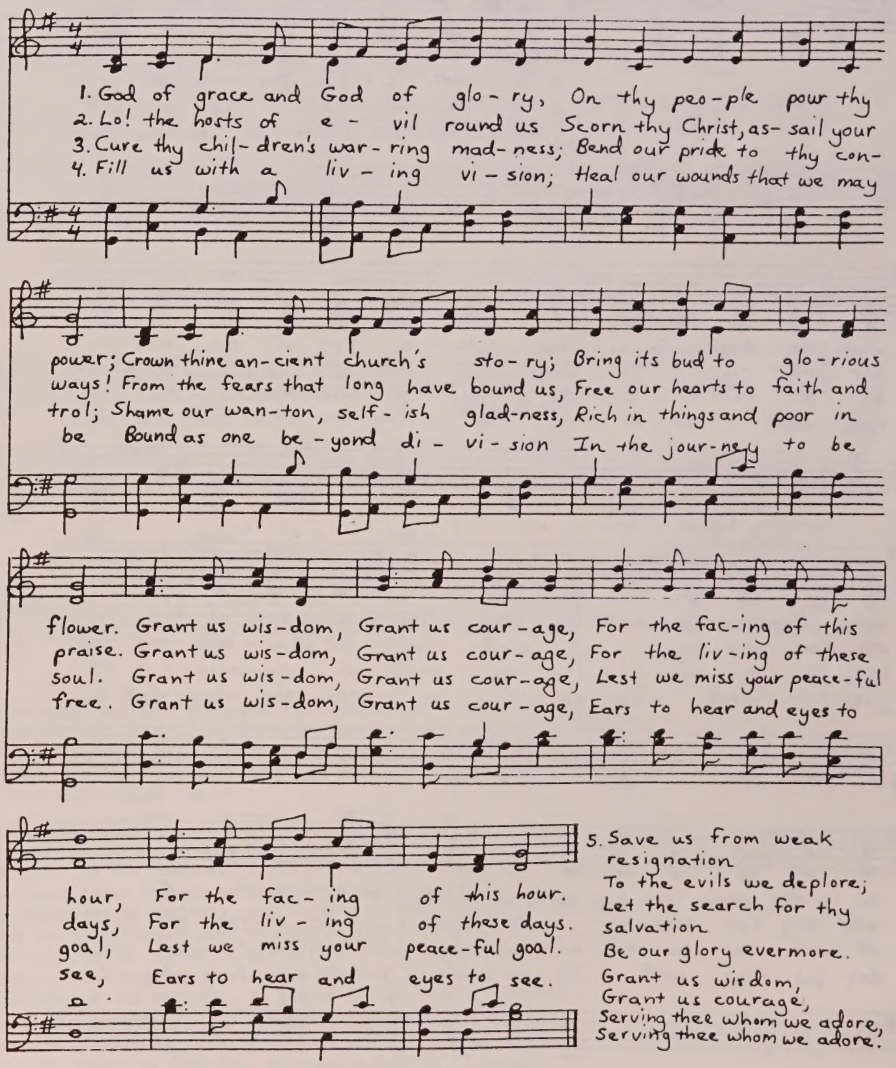
For you alone are the Holy One, you alone are the Word, you alone are the true Light, Jesus Christ, with the Holy Spirit, at One in the glory of God. Amen.

A CONFESSION

God, I am not worthy that you should come under my roof, but speak the word only and my soul shall be healed.

GOD OF GRACE AND GOD OF GLORY

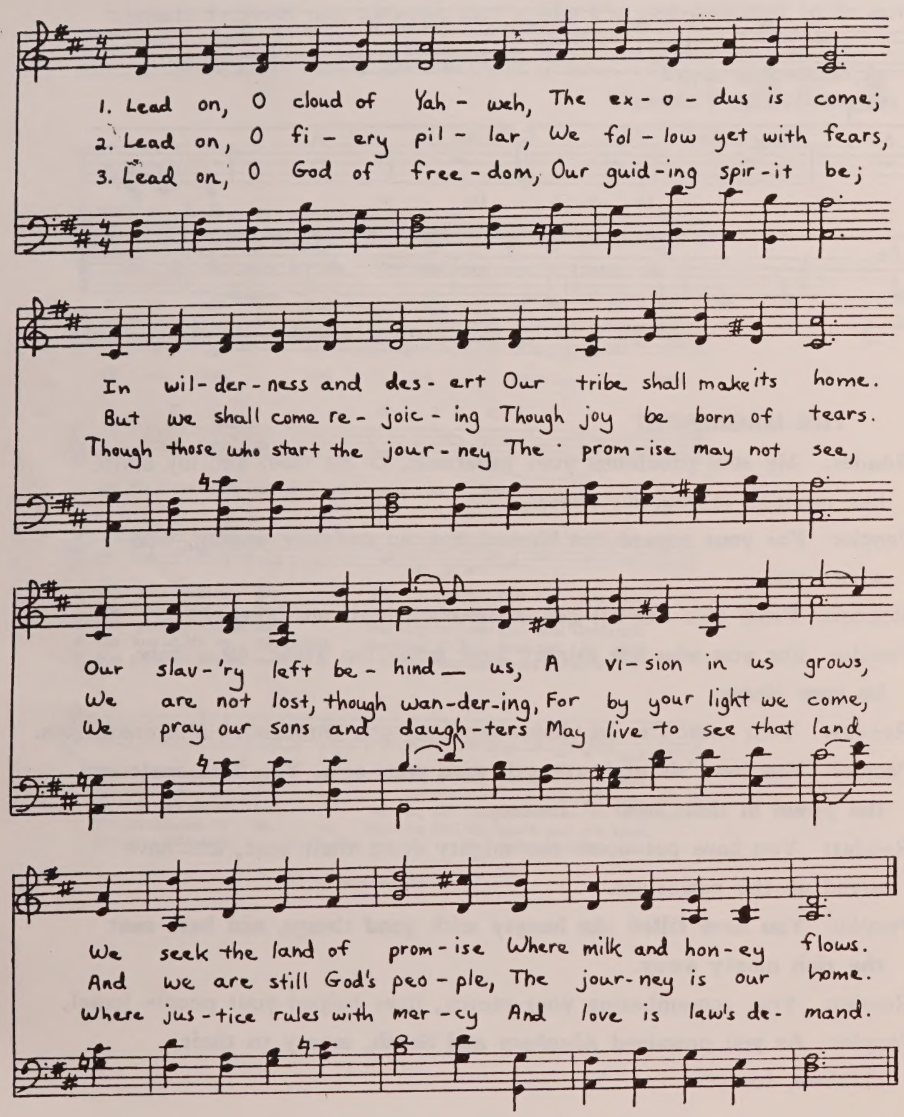
Harry Emerson Fosdick, 1930, adapted **CWM RHONDDA 8787877**
v4by Ruth Duck copyright 1974 **John Hughes, 1907**



LEAD ON, O CLOUD OF YAHWEH

Ruth Duck, copyright 1974

Lancashire 7 6 7 6 D
Henry T. Smart, 1836



IF GOD IS LIKE AN EAGLE

May be sung to
Webb: Stand Up, Stand Up for Jesus
St. Theodulph: All Glory, Laud and Honor

Words by Larry Bernier, adapted 7 6 7 6 D

When Israel camped in Sinai, then Moses heard from God,
This message tell the people, and give them this my Word,
From Egypt I was with you, and carried on my wing,
The whole of your great nation, from slav'ry I did bring.

Just as a Mother Eagle, Who helps her young to fly,
I am a Mother to you, your needs I will supply,
And you are as my children, my own who hear my voice,
I am a Mother to you, the people of my choice.

If God is like an Eagle, who helps her young to fly,
And God is also Father, then what of you and I?
We have no need of labels, we have no need of roles,
If God's own being blends them, we seek the self-same goal.

Our God is not a woman, Our God is not a man,
Our God is both and neither, our God is I Who Am.
From all the roles that bind us, our God has set us free,
What freedom does God give us, the freedom just to be.

SEEK YE FIRST

Seek ye first the presence of God, and God's righteousness,
And all these things shall be added unto you, Allelu, Alleluia!

We do not live by bread alone, But by every word,
That proceeds from the mouth of God, Allelu, Alleluia!

Ask and it shall be given unto you, Seek and ye shall find,
Knock and the door shall be open unto you, Allelu, Alleluia!

Can we be like the leaven hid, Helping each to grow,
And like the bread, raise the commonwealth of God, Allelu, Alleluia!

A CANTICLE

A wandering Aramean was my mother.
In Egypt she bore slaves.
Then she called to the God of our mothers.
Sarah, Hagar, Rebeccah, Rachel, Leah,
Praise God who hears, forever.

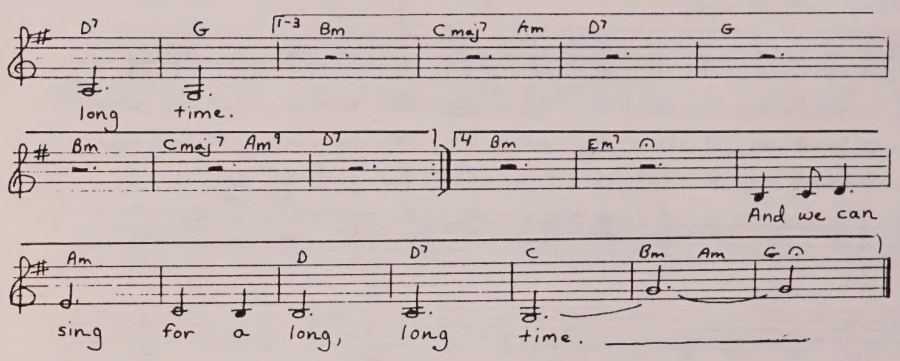
A warrior, judge, and harlot was my mother,
God used her from time to time.
She gave what she gave, and was willing.
Rahab, Jael, Deborah, Judith, Tamar,
Praise God who takes, forever.

A Galilean virgin was my mother.
She bore our Life and Hope.
And a sword pierced her own soul, also.
Mary, blessed among women, mother of God,
Praise God who loves, forever.

A witness to Christ's rising was my mother.
What angels said, she told.
The apostles thought it was an idle tale.
Mary, Mary Magdelene, Joanna, women with them,
Praise God who lives, forever.

A faithful Christian woman was my mother.
A mystic. Martyr. Saint.
May we, with her, in every generation,
Julian, Perpetua, Clare, Hilda, _____,
Praise God who made us,
God who saved us,
God who keeps us all,
forever.

Song of the Soul (continued)



THE MAGNIFICAT

Reader: My soul proclaims your greatness, O my God, and my spirit has rejoiced in you, my Savior,

People: **For your regard has blessed me, an ordinary woman, who serves you.**

Reader: From this day all generations will call me blessed,

People: **For you who are mighty have made me great. Most holy be your Name.**

Reader: Your mercy is on those who fear you throughout all generations.

People: **You have showed strength with your arm. You have scattered the proud in their hearts' fantasy.**

Reader: You have put down the mighty from their seat, and have lifted up the powerless.

People: **You have filled the hungry with good things, and have sent the rich empty away.**

Reader: You, remembering your mercy, have helped your people Israel,

People: **As you promised Abraham and Sarah, mercy to their children, forever.**

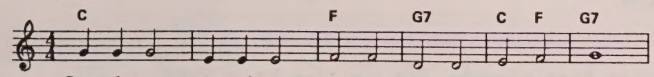
A Confession (continued)

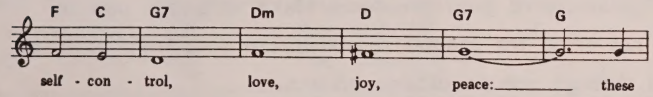
with all of me. I know you know I'm sorry, God, and I know you've already forgiven me. Maybe that's why I'm not ashamed to be sorry.

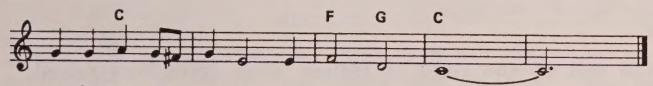
THE FRUITS OF THE SPIRIT

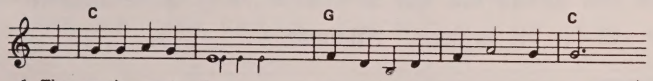
Words and music by Thomas Neufer Emswiler

Refrain

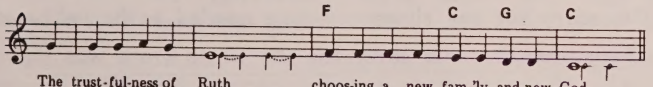








1. The gen-tle-ness of Eve cra - dl - ing the first hu - man child.
2. The kind-li-ness of Paul wel - com-ing the gen - tiles to faith.
3. The pa-tience of kind Job wait - ing to com - pre - hend God's will.
4. The love of Ma - ry Mag-da-lene reach- ing to the cross and be - yond.
5. And peace for all who walk in the way that Christ has shown us.

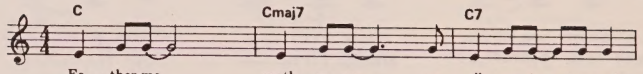


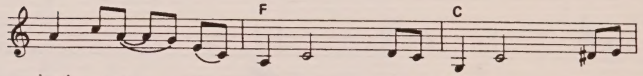
The trust-ful-ness of Ruth choos-ing a new fam-'ly and new God.
The good-ness of Zac - chae - us, giv - ing back four-fold those he had cheat - ed.
Ho - se - a's self-con - trol, lov - ing Go - mer when she was un - faith - ful.
The joy-ous-ness of Ma - ry, bear - ing the Christ glad-ly and with hope.
The peace that pass-es un - der-stand-ing lead - ing to the whole-ness of Sha - lom.

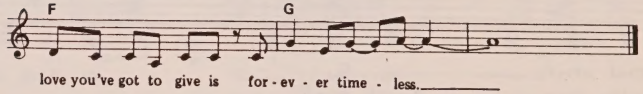
FATHER ME, MOTHER ME

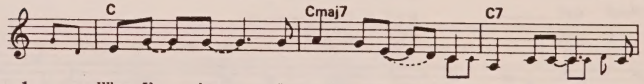
Words and music by Marita Baker

Refrain

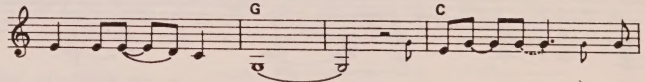




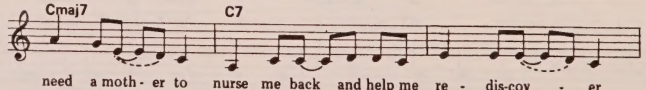




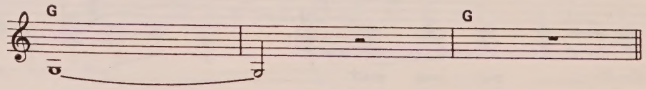
1. When I'm down I need a Fa - ther to help me through the
2. You are sure - ly my heav'n - ly fa - ther and you re-mind me of a
3. I'm your prod - i - gal daugh-ter and way-ward son____and I'm feel - ing like my



things that both - er me;_____ when I'm sick I
brood-ing moth - er hen;_____ so hold me close, spread your
life has just_____ be - gun;_____ so let me sit down_____



need a moth - er to nurse me back and help me re - dis-cov - er
wings a-round___ me, keep me here and let your love sur-round me a -
on your knee,_____ hold my hand and keep me com - pa - ny_____ till



thee._____
gain._____
then._____

WALLS THAT DIVIDE

Words by Walter Farguharson, adpt. **Music by Ron Klusmeier**

D F#m/C# bass Bm7 D/A

1. Though an-cient walls — may still — stand proud —
2. When vest-ed power — stands firm — en-trenched
3. The truth we seek — in var - ied scheme, —
4. The church di- vid - ed seeks — that grace, —

G D/F# Em A Bm7 A7

and ra-cial strife — be fact, —
and breaks the bur - den'd back, —
the life that we — pur - sue, —
that new-ness we — pro - claim, —

D F#m/C# Bm D/A

though bound-'ries may — be lines — of hate, —
when waste and want — live side — by side, —
u- nites us in — a com- mon quest —
A u- ni - ty — of serv - ing love —

Em7 F#m G G/A A7 D Em7 D7

Pro- claim God's — sav - ing act. —
it's gos - pel — that we lack! —
for self and — world made new. —
that lives praise — to God's name. —

5. This broken world seeks lasting health and vital unity, God's people, by God's word renewed, Cast off all slavery! (refrain)

"We Are Gathered" (continued)

F C Am Emaj

there's a prom-ise 'bout some — dis-tant shore that those who

Am

seek — will some-day know.

INVOCATION

God, it almost seems presumptuous for us to ask you to be here with us. We know you're here already. But we also know that often we don't bother to be aware of your presence. Make us aware now in this time we've set aside for special sensitivity to you. Help us to be open to you and through you to others. Amen.

A PRAYER

God, who split the veil of the Holy of Holies when Jesus was raised, rip the veils from our hearts this day so that we may come alive to your love for us and for all persons. Alleluia!

A CONFESSION

I'm sorry for the times someone wasn't beautiful and I looked away. I'm sorry for the times someone stretched out a hand and I pretended not to notice. I'm sorry for the times someone needed to be held and I clung to safety instead. I'm sorry for the times truth was on my tongue and I swallowed it instead of speaking it. I'm sorry for the times love was in my heart and I was too embarrassed to express it. I'm sorry for the times fear was in my heart and I didn't trust you with it. I'm sorry for the times I claimed to be an innocent bystander and still I knew that by being a passive participant I was guilty for allowing wrong to be done. I'm sorry for the times a stranger asked me for something and I pretended not to realize what was needed. I'm sorry for the times I haven't loved enough and the times I haven't loved

(over)

WE ARE GATHERED HERE TOGETHER

Words and music by
Doris Ellzey Blasoff

C Am

1. We are gath-ered here to-geth-er in the pres-ence of
2. We are gath-ered here to-geth-er with our dust-y feet
3. We are gath-ered here to-geth-er we are stran-gers in
4. We are gath-ered here to-geth-er just to cel-e-brate

F G

the Spir-it, the Spir-it that keeps break-ing in our lives.
and bod-ies; We're tired and sore and rest-less, And we don't
a strange land; No-mads in the de-sert, We are ex-
the un-ion, The com-ing to-geth-er of our souls

C Em

Well, we don't have all the an-swers, but we
know how we feel. Well, we wash each oth-er's san-dals And a-
iles meant to roam. We have left the past be-hind us And the
in time and space. Well, we know God's reign is com-in' And we

Am F

sure do have the ques-tions; we know that to cre-ate
noint our heads with wa-ter, And some-where in the pain,
ones who call us "chil-dren," We're sear-chin' out a new
know it don't come eas-y, But still we trust our vi-

G Dm

is to sur-vive.
There is a place that starts to heal. We're trav-elin'
fron-tier, A place to call our home.
sion of the smile on fu-ture's face.

Am Dm

on a road we've nev-er seen be-fore, And O it's

Am Dm

hard to know which way to go, But some-where

Walls That Divide (continued)

G Em Bm

Walls that di-vide are bro-ken down,

C Em D7 D Em D7

Christ is our u-ni-ty!

G G/F# Em Bm Am7 Bm C

Chains that en-slave are thrown a-side Christ is our

C/D D7 G A A Bm7 A7

lib-er-ty!

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W&W indicates "Women & Worship", by Sharon Neufer Emswiler and Thomas Neufer Emswiler, published by Harper & Row
ELB indicates "The Experimental Liturgy Book", collected and edited by Robert F. Hoey, SJ, published by Herder and Herder
LE indicates the "liturgy of eucharist", published by The Mother Thunder Mission, P O Box 579, New York, NY 10011

Call to Worship: In the beginning...from W&W
Call to Worship: Why are we gathered...from W&W
Invocation: God, may the presence...(unknown)

Song: We Are Gathered...from ES

Invocation: God, it almost seems presumptuous...**from** W&W
A Prayer: God, who split the veil...from W&W
A Confession: I'm sorry for the times...**from** W&W

Song: The Fruits of the Spirit... from WinW
Song: God of Grace and God of Glory...from ES
Song: Liberator of All Nations...from ES
Song: Song of the Soul...from ES

The Magnificat: My soul proclaims...from LE

Song: Lead On, O Cloud of Yahweh...from ES
Song: If God Is Like An Eagle...by Larry Bernier
Song: Seek Ye First...(unknown...used at Gen'l Conf. '81)

A Canticle: A wandering Aramean...from LE
A Confession: God? Should I Call...by Rev. Arthur Fleschner
A Confession: Father and Mother God...from W&W
A Confession: God, sometimes we step...by Robert Angell

Song: Sometimes I Wish...from ES
Song: Rockin' Jerusalem...traditional

A Communion Service by Malcolm Boyd...from ELB
A Glory: Glory to God...from LE
A Confession: God, I am not worthy...adapted from Matt. 8:8

Song: Father Me, Mother Me...from WinW
Song: Walls That Divide...from ES

WORSHIP AIDS
FOR USE WITH
BASICS OF THE CHRISTIAN FAITH: II

CALL TO WORSHIP

Reader: In the beginning there was the energy of creation...and it moved. And God said, ..."Light!"

People: **And there IS light. And the energy continued to move... and God said, "Space!"**

Reader: And there IS space. And the energy continued to move... and God said, "Earth!"

People: **And there IS earth. And the energy kept moving...and God said, "Male and Female!"**

Reader: And there IS male and female...and we are here. And now the earth is ours to inherit, and the gifts of the earth.

People: **And so we come to worship to celebrate these gifts and to learn again what it means to be entrusted with them.**

CALL TO WORSHIP

Reader: Why are we gathered at this time and place?

People: **We are gathered as the people of God...to hold before us the mirror of theworld, and the mirror that is Jesus Christ our Savior. And with these mirrors to see ourselves as we are and should be.**

Reader: Then let us praise the Christ of us all...before whom we eternally stand.

INVOCATION

God, may the presence of your Holy Spirit bring us alive inside to the wonder of love that reveals you everywhere. Amen.

Christ the Lord is risen today ALLELUIA

Easter, 1983

Dear Friend,

Everything is in line for Easter at Whittemore's!

This mailing contains samples of many of our most popular seasonal bulletins and church-related materials/items . . . all at Fall 1982 prices! (See the special enclosed price list.)

Also, in keeping with Whittemore's pledge to be "First in Church Supplies," we are pleased to offer the following specials:

1. Whittemore's Winter Bargain

On January 1, 1983 the price of Barclay's *Daily Study Bible* rose from $5.50 to $5.95. However, until February 28, 1983, Whittemore's customers will have the opportunity to purchase the *Daily Study Bible* at only $4.95 IF the enclosed "Barclay's" pamphlet is attached to your Whittemore's order form. But please remember, this special savings opportunity is available on a first-come, first-serve basis until February 28 or until our stock is depleted.

2. Whittemore's Newest Introduction

We are pleased to offer our customers the #0009 Window Mailing Envelope to specifically coordinate with Augsburg, Concordia, and Abingdon letterheads . . . and at economical prices! The clear plastic window is positioned to allow the color picture at the letterhead top to show through. The envelope itself is of quality white vellum with a gummed V-shaped flap closing. But best of all, instead of the $6.00 per hundred cost of color printed envelopes, Whittemore's offers these at only $3.25 per hundred! (Please Note: These envelopes are not suggested for use with the Hermitage brand of letterhead designs. Special envelopes to accommodate these are featured in the enclosed Hermitage line pamphlet.)

3. Whittemore's Specially Selected Palms

Each year Whittemore's offers the finest of palm strips – cut with care, washed, processed, and packaged with preservative to keep them fresh and firm in resealable plastic bags . . . ready to use! You may choose either the 24"-36" LONG palm strips or the SMALL 13"-18" leaves. (Please note that these are individual strips and not full fronds.) Order your choice by the catalog number on the enclosed price list.

4. Whittemore's Spring/Summer Supplies Savings Coupon

A copy of our latest collection of Spring/Summer Church Supplies Catalog is ready to be mailed. We've included many of the basic items usually requested at this time of year: awards Bibles, attendance

(over, please)

18-8339

jewelry, certificates of all kinds, etc. For a FREE copy, just complete and return the enclosed request postcard and we'll send a $2.00 SAVINGS CERTIFICATE good toward your first order along with the catalog! (Limited time offer only.)

5. *And, So Much More!*

We're also including in this mailing pamphlets about special items or topics which include:

Finding Answers for Young Readers
Five Administrative Resources for Church Leaders
The Parish Secretary's Handbook
Clergy Income Tax Guide & Record Book
Spring/Summer Wedding Bulletins

One Last Thought . . .

We at Whittemore's appreciate your past orders and want to deserve your continued business. Therefore, should you need a "hard to find" item or if you have a suggestion for improving our services or inventory, please write to me directly. We'll make every effort to accommodate all of your church-related ordering needs. And, thanks again from the entire staff at Whittemore's!

Sincerely yours,

Ernest Martin

Ernest Martin
President

WHITTEMORE'S CUSTOMER PLEDGE

Comprehensive Inventory

We offer over 500 different varieties of bulletins from every major manufacturer – Augsburg, Concordia, Hermitage, Abingdon, Anchor Wallace, Broadman, Judson, Standard, and Christian Art among others. And every Easter bulletin known to us will be carried in stock.

Convenient Ordering

Use either the enclosed Whittemore's order form and envelope or pick up the telephone and dial our Order Department TOLL FREE:

1-800-343-8570 (nationwide except Massachusetts)
1-800-342-3722 (Massachusetts only)

We accept your check, Visa, and MasterCard with your order OR use your Whittemore's Church Courtesy Charge Account (your account number is printed on the mailing label of this packet). Please note, however, two business policies: (1) a $10 minimum order is required on a church charge and (2) a handling charge of 85¢ will be added to regular UPS shipping rates.

Careful Delivery

We hand pack every order to ensure a 99.9% safe delivery to you. For that last minute rush order, Whittemore's can offer next day or second-day delivery to most areas of the country by such services as Federal Express, Greyhound, etc.

Lowest Possible Prices

We are so confident that Whittemore's offers the widest selection at the best possible prices that we offer this guarantee — just enclose the ad of an item that is being offered elsewhere at a lower price than ours with your Whittemore's order and we will meet the lower price!

This letter is printed on our Easter Letterhead #8339. The coordinating Bulletin (#8340), the Offering Envelope (#0340) and the economical Window Mailing Envelope (#0009) are also in stock.

18-8313 Rejoice
Litho in U.S.A. Copyright 1982 Augsburg Publishing House

An Actual Sample of

Scenic Bulletin No. 18-8313

This majestic scene affirms the psalmist's words of praise and joy. Suitable bulletin cover for outdoor services, retreats, or added emphasis on praise.

Size 5½ x 8½" when folded

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100	$ 5.25
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SIGNATURE _____

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MAY WE SUBSTITUTE IF NECESSARY?
☐ YES ☐ NO

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TOTAL AMOUNT ENCLOSED	

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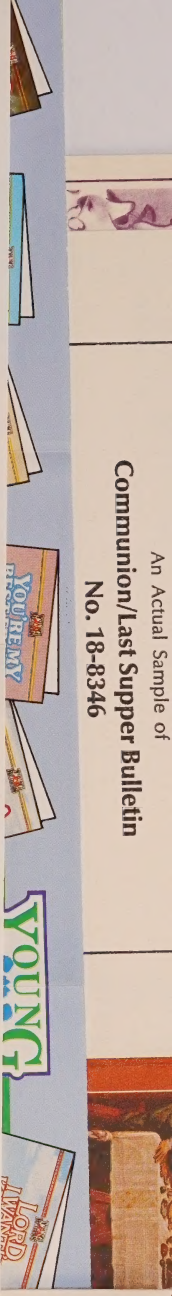

An Actual Sample of
Communion/Last Supper Bulletin
No. 18-8346

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Scenic Bulletin No. 18-8313

This majestic scene affirms the psalmist's words of praise and joy. Suitable bulletin cover for outdoor services, retreats, or added emphasis on praise.

Size 5½" x 8½" when folded

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Please send:

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Five Administrative Resources for Church Leaders

Administration Series for Churches

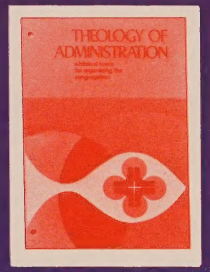
The Administration Series for Churches is designed to aid churches in their administrative ministry with special booklets at low cost for training and to provide current topical information to church leaders. Taken together, the booklets will comprise a church administration handbook for ready access by congregations.

Booklets are planned covering seven major subjects:

- Theology of Administration
- Organization Development
- Finance, Accounting, and Cash Control
- Program Planning and Evaluation
- Personnel and Office Policies
- Property and Insurance
- Communications

Each topic has been field-tested in congregations and presented by knowledgeable authors in readable style with ample illustrations.

Theology of Administration



A Biblical Basis for Organizing the Congregation
by Harris Lee

Can a servant be a leader? Can a leader be a friend? Who administers the church? Is there a best way to organize around the Gospel? These and other questions are addressed in Theology of Administration.

This new book helps pastors and lay leaders to reflect theologically concerning administration within the congregation. Separate chapters deal with the exercise of authority, methods of organization, and offers help in determining where emphases are currently laid. The final chapter recommends the development and application of a congregational mission statement as part of an overall planning process.

paper, 36 pages

Planning for Stewardship

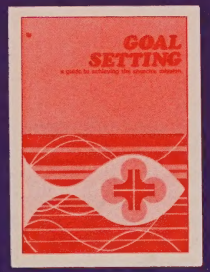
Developing a Giving Program for Congregations
by Thomas Heyd

Christians confess that God has created everything good and that everything therefore belongs to God. This manual provides guidance for thinking about our gifts from God and planning for their use.

Planning for Stewardship follows an eight-step approach that will enable congregations to come to an increased awareness of what it means to be a steward, what it means to be a congregation in mission, as well as to provide members with an opportunity to grow in terms of their response. These important dimensions can help to establish an effective congregational stewardship program on a year-round basis. Suggestions for organizing or increasing the effectiveness of a stewardship committee are included.

paper, 40 pages

Goal Setting



A Guide to Achieving the Church's Mission
by Dale McConkey

Efficient use of time and organization of effort may be the reasons that some churches are more effective than others in carrying out their mission. Professor McConkey outlines ten goal setting steps from establishment of a church's overall objectives, to writing and programming individual goals, and combines them into a comprehensive plan.

Useful features of this booklet include illustrative charts, examples of mission statements written by churches, and a sample situational analysis form and program timetable.

paper, 32 pages

Cash Management

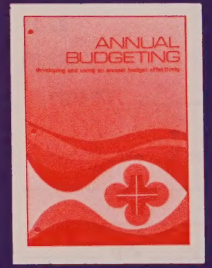
Stewardship of the Church's Cash Resources
by Manfred Holck Jr.

Cash Management discusses the care and effective use of the congregation's cash resources. Through careful management, the mission and ministry of the congregation can be made more effective.

This booklet covers the use of an efficient means for recording the offering, the application of accounting procedures, and the careful investment of cash resources. Includes numerous charts and illustrations.

paper, 40 pages

Annual Budgeting



Developing and Using an Annual Budget Effectively
by Manfred Holck Jr.

The procedures outlined in Annual Budgeting will simplify the work of budget development for every organization in the church.

Annual Budgeting shows how a budget can help a congregation sharpen goals and mission, define direction, emphasize programs, guide spending, and provide a vehicle for better allocation and stewardship of the congregation's resources.

paper, 64 pages

Order Form

Please send:

____ Who Am I, Lord?
____ I'm Searching, Lord, But I Need Your Light
____ Where Are You, Lord?
____ How Do I Make Up My Mind, Lord?
____ Lord, I Need an Answer
____ Lord, I Have a Question
____ Lord, I'm Back Again
____ You're My Best Friend, Lord
____ Just a Minute, Lord
____ Lord, I Want to Know You Better
____ Growing Up Isn't Easy, Lord
____ I'm Learning, Lord, But I Still Need Help
____ What Do I Do Now, Lord?
____ Lord, I Want to Tell You Something

EACH, $3.50

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Recent Additions

new **Who Am I, Lord?**
Story Devotions for Girls
Betty Steele Everett

The author looks at the many roles girls 8-12 assume—sister, daughter, student, friend, newcomer, worker, helper, follower, leader—and helps them discover their individual talent and worth. In 15 fascinating stories, *Who Am I, Lord?* guides and comforts girls seeking a sense of identity in the rocky preteen years. 112 pages (est.)

Where Are You, Lord?
Story Devotions for Girls
Mary Ann Kerl

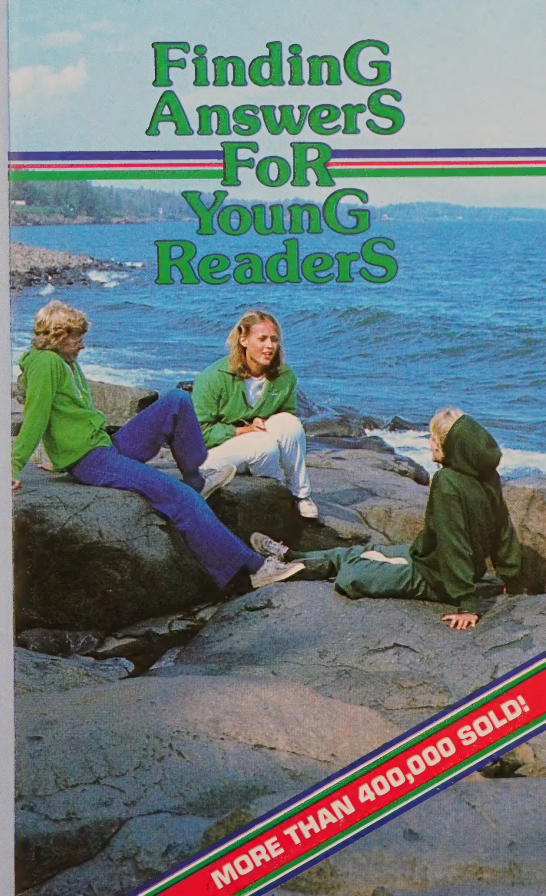
Girls gain confidence as they learn how God can help them deal with feelings of frustration, inadequacy, fear, and guilt. 112 pages.

new **I'm Searching, Lord, But I Need Your Light**
Story Devotions for Boys
Nate Aaseng

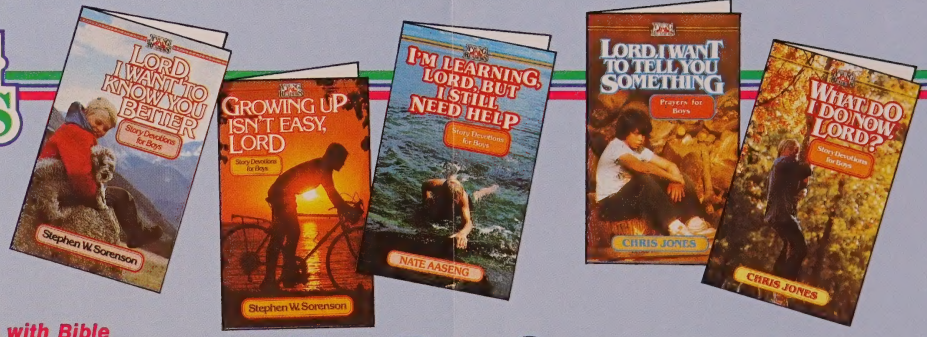
Nate Aaseng understands the mixed-up feelings of young boys 8-12, and his stories describe the typical situations boys often encounter. Boys will love these stories dealing with addiction to TV, divorced parents, fear of failure, competition, and learning to accept authority. 112 pages (est.)

How Do I Make Up My Mind, Lord?
Story Devotions for Boys
Robert Kelly

These 15 short story devotions guide boys 8-12 in their experiences concerning friendship, courage, honesty, responsibility, and forgiveness. 112 pages.



YOUNG READERS



Exciting stories of life situations with Bible verses and prayers. Illustrated.

For GirlS

Lord, I'm Back Again
Story Devotions for Girls
Mary Phraner Warren

Encourage your young girl to share her feelings with God through these favorite stories. 112 pages.

Lord, I Need an Answer
Story Devotions for Girls
Betty Westrom Skold

Dramatic stories show how young girls 8-12 overcome real obstacles with God's help. 112 pages.

Lord, I Have a Question
Story Devotions for Girls
Betty Westrom Skold

Girls 8-12 relate to these down-to-earth stories about the pains and joys of growth and change. 128 pages.

You're My Best Friend, Lord
Story Devotions for Girls
Lois Walfrid Johnson

Twenty short stories deal with the uncertainties, adjustments, and emotional highs and lows of girls 8-12. 112 pages.

Just a Minute, Lord
Prayers for Girls
Lois Walfrid Johnson

Lois Johnson's 60 short, informal prayers about self, relationships, and reflections about God will help girls 8-12. 96 pages.

For BoyS

Lord, I Want to Know You Better
Story Devotions for Boys
Stephen W. Sorenson

These short stories deal with topics important to boys 8-12, including self-image, family conflict, shoplifting. 112 pages.

Growing Up Isn't Easy, Lord
Story Devotions for Boys
Stephen W. Sorenson

Through the action-packed stories in this book, boys 8-12 learn to meet life's challenges with God's help. 112 pages.

I'm Learning, Lord, But I Still Need Help
Story Devotions for Boys
Nate Aaseng

Young boys 8-12 learn to face the struggles of the growing-up years with God's help. Presents practical problems and solutions. 112 pages.

Lord, I Want to Tell You Something
Prayers for Boys
Chris Jones

These 60 short, conversational prayers for boys 8-12 are written in the language boys use. 96 pages.

What Do I Do Now, Lord?
Story Devotions for Boys
Chris Jones

Boys 8-12 learn to cope with problems such as homesickness, peer pressure, schoolwork, and shyness. 112 pages.

Order Form

Please send:____ Parish Secretary's Handbook
$10.00

Enclosed $_____ Charge ☐

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PARISH SECRETARY'S HANDBOOK

PARISH SECRETARY'S HANDBOOK

by Wayne Paulson

Based on materials compiled by a task force directed by Shirley A. Teig. The task force comprised Emilie Kennedy, Elaine Bonovsky, Clayonne (Kay) Cordes, Thelma Minkner, Karolyn Newgard, and Irma Rebstock.

"This handbook is prepared as a tribute to parish secretaries. It endeavors to affirm their ministry, showing deep appreciation for their contribution to the mission of Christ. It also seeks to enable and equip them with a new and greater vision of their ministry."

Shirley A. Teig, Project Director

Most congregations have a secretary in the church office. Some are paid, some volunteer, some full-time, and others part-time. Many churches have several secretaries. Whatever the circumstances, secretaries in any size congregation will benefit from the information in *Parish Secretary's Handbook*.

The five chapters in this handbook cover a wide range of topics and provide a ready resource for nearly every situation that may arise in the church office. Chapters one through four include a job description for a parish secretary, discussion of secretarial work as ministry, the importance of working together as a team, and professionalism on the job.

The fifth chapter lists more than sixty "tools" for secretarial work from "active member files" to "newsletters" to "weddings." Each topic is covered using the following same format:

- **Scripture Reference**—illustrates the importance of spiritual commitment that underlies the parish secretary's attitude.
- **Discussion**—defines the topic and gives several tips and ideas for fulfillment.
- **Samples**—includes models and patterns to follow, which can be modified and adapted to individual situations.
- **See Also**—cross references to other applicable topics in this chapter.
- **Resources**—for use as background information or to explore a particular subject more extensively. This section also includes space for recording ideas, insights, and references.
- **Addresses**—listing of frequently referred to publishers.

The flow of communications through the church office, and the decision-making process depends on the parish secretary informing, coordinating, and securing the needed resources. *Parish Secretary's Handbook* catalogs numerous office procedures and suggests ways to handle typical problems in church offices of all denominations.

Congregations may wish to purchase two copies of *Parish Secretary's Handbook* using one on the secretary's desk, and the other as an administrative resource for the pastor, church council members, and others involved in decision making roles within the church.

The three-hole punch design on this book allows it to be inserted into a three-ring binder of your choice. Two peel-off decals for applying to the front and spine of the binder will identify the contents. Choose a binder at least 1½" thick that will accommodate all the materials you will want to add.

An Actual Sample of

Communion/Last Supper Bulletin

No. 18-8346

Leonardo Da Vinci's rendition of "The Last Supper" combines with the well-known text from Luke to create this beautiful bulletin cover. Most suitable for Holy Communion or Last Supper services.

Size 5½ x 8½" when folded

PRICES

100	$ 5.25
500	20.00
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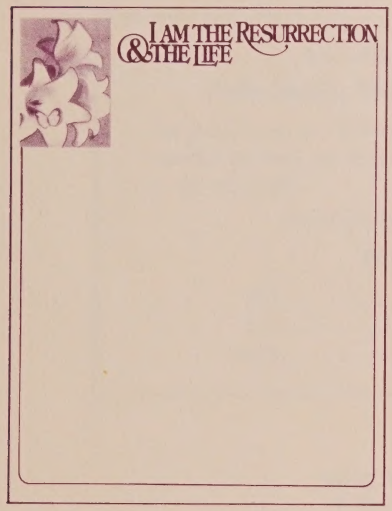
THE LAST SUPPER
Leonardo da Vinci

Then Jesus

took a cup, gave thanks to God, and said, "Take this and share it among yourselves. I tell you that from now on I will not drink this wine until the kingdom of God comes."

Then he took a piece of bread, gave thanks to God, broke it, and gave it to them, saying, "This is my body, which is given for you. Do this in memory of me." In the same way, he gave them the cup after the supper, saying, "This cup is God's new covenant sealed with my blood, which is poured out for you."

FULL-COLOR MATCHING SETS ANNOUNCE THE EASTER SEASON



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Size 8½x11″

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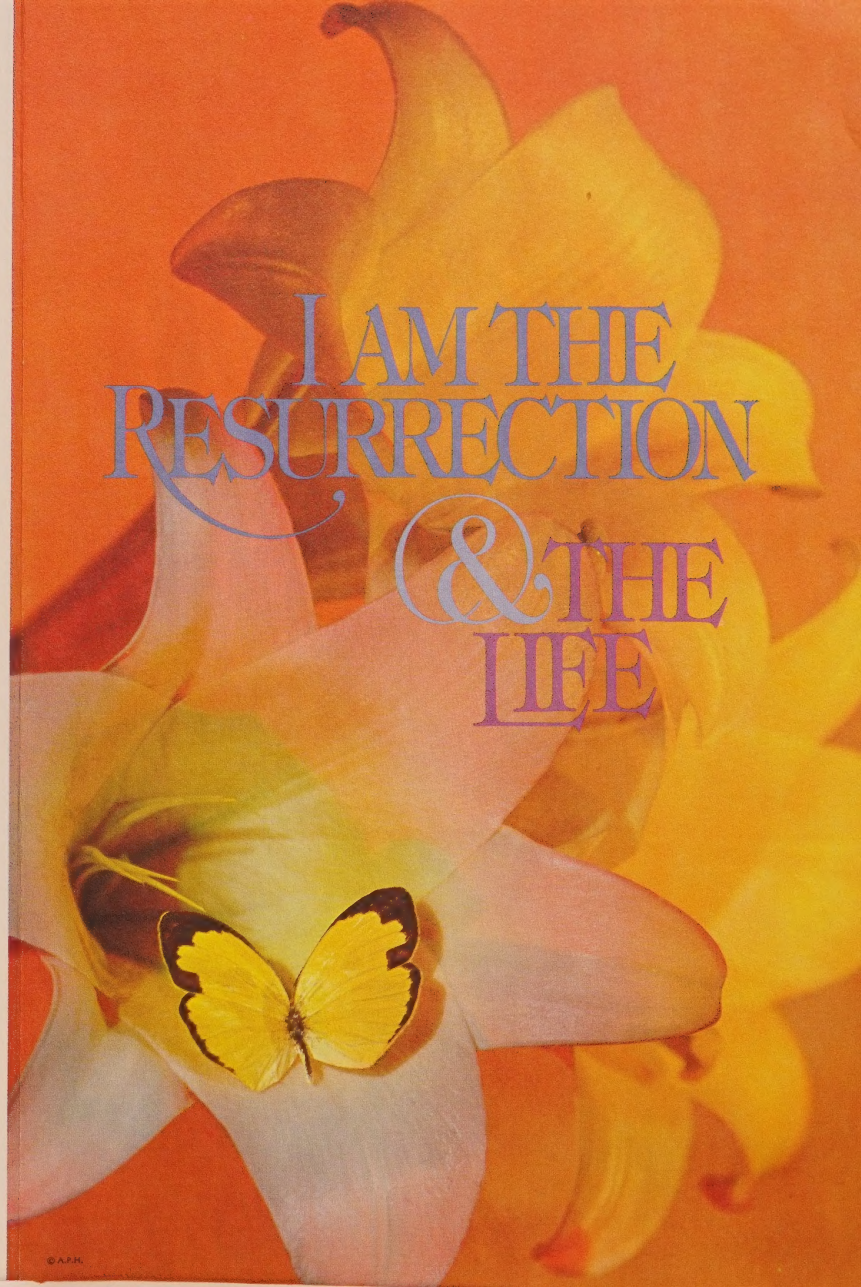

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Palm Sunday Bulletin No. 18-8315

The joyful cry of "Hosanna!" comes alive on this colorful bulletin cover designed especially for use on Palm Sunday.

Size 5½ x 8½" when folded

PRICES

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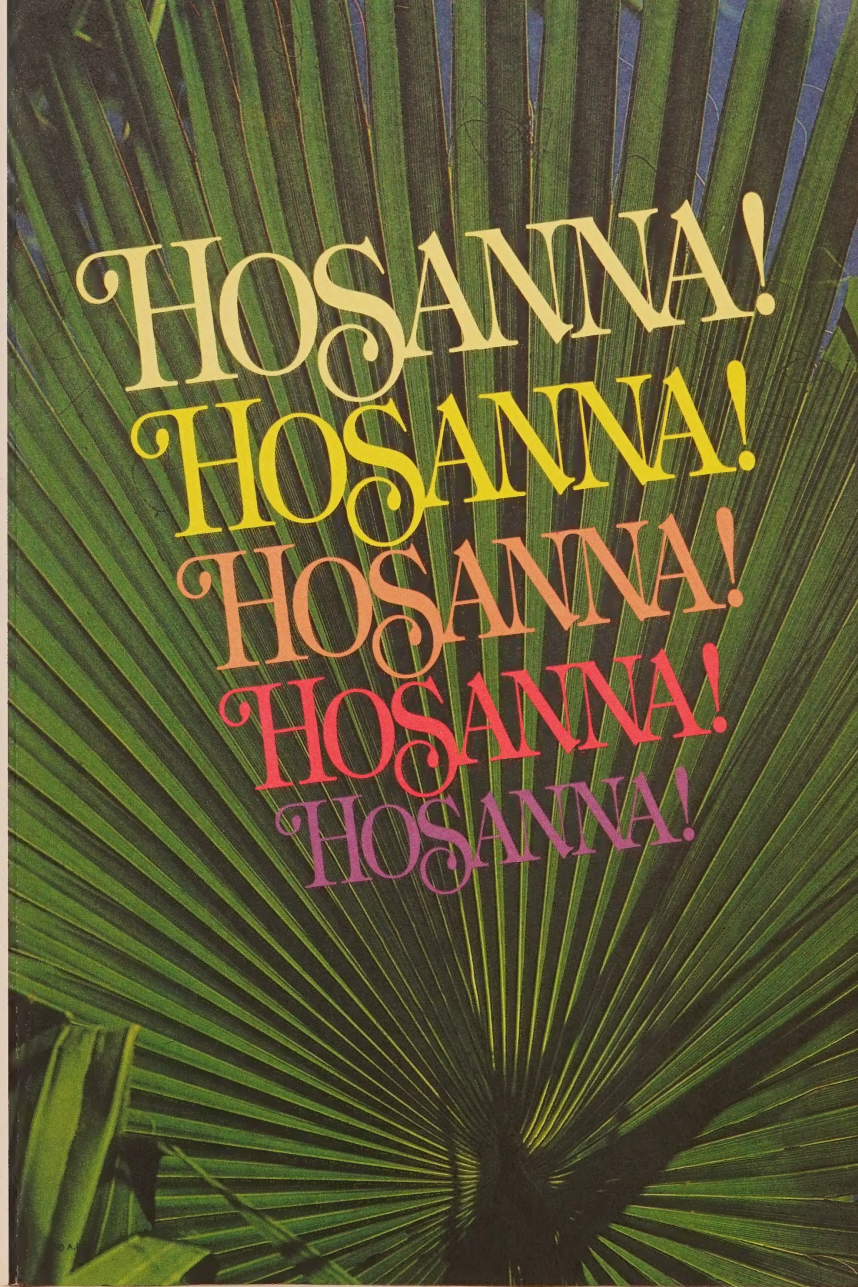
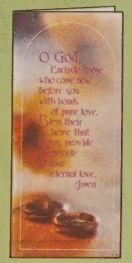


Slim Line Wedding Bulletins

Here are nine popular slim line wedding bulletins to choose from—seven in full color and two in two color. These wedding bulletins offer couples planning their wedding a distinctive folder on which to print their wedding program. Each bulletin has an appropriate message for the wedding guests on page four. Matching invitation/announcement cards are available for No. 18-8031 and No. 18-8032. Each 4 x 9".

No. 18-8031

No. 18-8032



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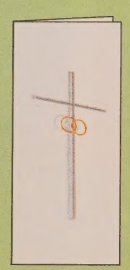
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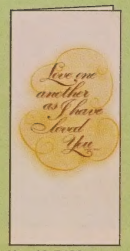

No. 18-7532

Wedding Invitation/ Announcement Cards

An ideal card for Christian couples to use for invitation/announcement or thank-you notes! The full-color covers are printed on heavy, white paper and suitable for imprinting. The cover designs match two full-size wedding bulletins (No. 18-7437 and No. 18-7237) and also two slim line wedding bulletins (No. 18-8032 and No. 18-8031).


No. 23-1303


No. 23-1304

___ **THE WEDDING HANDBOOK** No. 23-3004 **$2.95**
___ **MUSIC FOR THE MARRIAGE SERVICE** No. 23-1727 **$15.00**
___ **PLANNING YOUR WEDDING** No. 23-1788 **$1.50**/doz.; **$10.00**/100
___ **WITH YOUR PROMISES** No. 10-7212 **$2.95**

WEDDING MUSIC, BOOKS I & II **$4.00** ea.
___ No. 11-9523, Book I ___ No. 11-9524, Book II

___ **BEGINNINGS** No. 10-0573 **$12.50**

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800-343-8570 (Outside Mass.)

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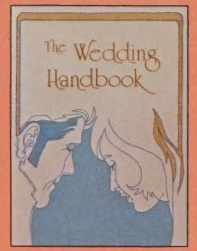
The Wedding Handbook

A must for couples planning a wedding! This valuable 40-page booklet (size 5¼ x 7¼")

—describes the significance of wedding themes and customs

—gives guidelines for selecting music, Scripture, writing vows

—provides advice on receptions, food, pictures, flowers, music, clothing, newspaper announcements.



No. 23-3004

Music for the Marriage Service

No. 23-1727

A resource kit offering aids in selecting wedding music and planning the marriage service. Includes: criteria for Selecting Music for Your Wedding, a 60-minute cassette presenting organ and vocal selections, complete music for all vocal solos on the cassette, and *Planning Your Wedding*.

Planning Your Wedding

An 8½ x 11" folder offering step-by-step guidelines for planning the service, a handy checklist, and criteria for selecting wedding music.

With Your Promises

Planning Your Marriage Service

Lawrence Likness

The service presented is helpful to couples of all denominations. This 40-page booklet provides helps for selecting music, choosing attendants, planning the processional, commentary on the wedding service, and selecting the vows.

No. 10-7212

No. 11-9523 No. 11-9524

Wedding Music, Books I and II

compiled, edited and arranged

by David N. Johnson

These collections include traditional pieces by Bach, Handel, Mendelssohn, Clark, and Stanley as well as pieces by contemporary composers.

Volume I, Pre-Nuptial Music. 26 pages plus optional score for C instrument.

Volume II, Processionals and Recessionals. 42 pages plus optional score for B♭ instrument.

BEGINNINGS

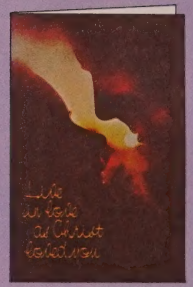
For the Newly Married

Judith Mattison

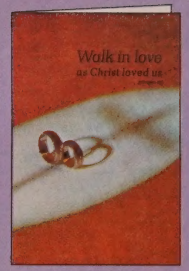
Newly marrieds will cherish this gift book with its elegant four-color photographs and warm reflections about life together. Judith Mattison expresses the quiet love and high hopes of a couple in simple, honest, and direct style. This remembrance-gift book has a four-color padded cover and is gift boxed. 8 x 8". 96 pages.

WEDDING BULLETINS

Meet the ever-increasing demand for suitable wedding bulletins with these outstanding bulletin designs. They are printed in full color on special paper making it easy to add all of the necessary information and a personal message from the bride and groom. The inside and back pages are left blank for that purpose. Each 5½ x 8½".



No. 18-7837



No. 18-7237

No. 18-8237

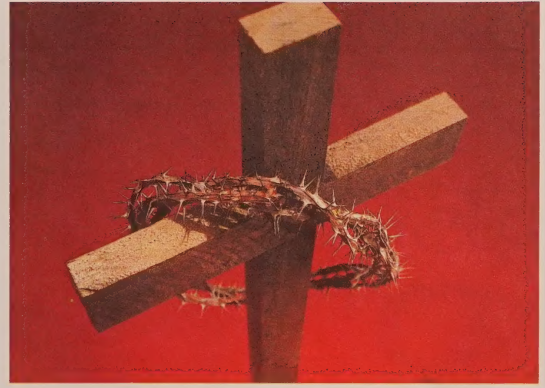
No. 18-7935

No. 18-7937

No. 18-7437
(art also shown on cover)

No. 18-8249

No. 18-8012



CHURCH:

CONTRIBUTOR:

Name _____

Address _____

No. _____ Amount _____

23-1726

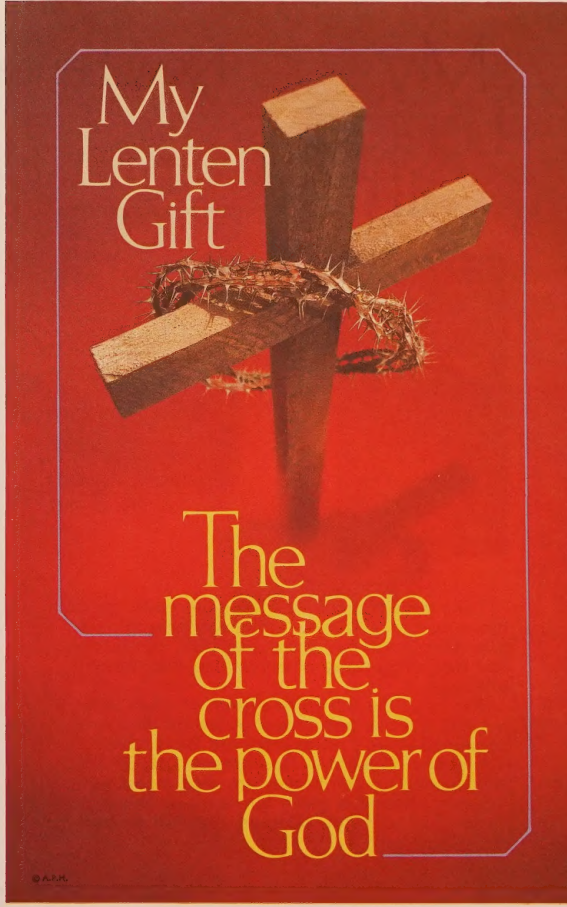
A Lenten Thought

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. We preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

1 Corinthians 1:18, 23-24

A Lenten Prayer

Eternal Father, your kingdom has broken into our troubled world through the life, death, and resurrection of your Son. Help us to hear your Word and obey it so that we become instruments of your redeeming rule in the world today; through your Son, Jesus Christ our Lord. Amen.



My Lenten Gift

New Lenten Coin Collectors for 1983

No. 23-1725

No. 23-1726

Take your choice!—a forty-dime collector or a forty-quarter collector. These two new folders offer members of your congregation an effective and meaningful way of presenting their Lenten offerings.

The beautiful full-color design of each incorporates a cross and crown of thorns on a red background with an appropriate Bible verse.

A Lenten thought (1 Corinthians 1:18, 23-24) and special Lenten prayer are also included. Adequate space is given for name of church, name of contributor, address, and the amount enclosed.

My Lenten Gift (dimes)
No. 23-1725—The forty-dime collector (size 7 x 6¼″) holds $4.00 and is scored once for easy folding to 3½ x 6¼″.

My Lenten Gift (quarters)
No. 23-1726—The forty-quarter collector (size 12 x 6⅛″) holds $10.00 and is scored twice to fold to 4 x 6⅛″.

A Daily Offering

This coin collector features a color reproduction of *Praying Hands*. It can be used as a general offering stimulant or as a special Lenten folder.

Words of the hymn *Take My Life and Let It Be* are printed on the back. Ample space is provided for the contributor's name, address, and envelope number.

This coin collector is available in two sizes. The sixty-dime collector (size 10½ x 6¼″) holds $6.00 and folds twice to 3½ x 6¼″. The forty-quarter collector (size 12 x 6⅛″) holds $10.00 and folds twice to 4 x 6⅛″.

Sixty-dime Collector
No. 23-1607

Order Form

_____ **No. 23-1725** My Lenten Gift 40-dime collector
$14.25/100, $125.00/1000

_____ **No. 23-1726** My Lenten Gift 40-quarter collector
$27.50/100, $245.00/1000

_____ **No. 23-1607** A Daily Offering 60-dime collector
$18.50/100, $169.50/1000

_____ **No. 23-1608** A Daily Offering 40-quarter collector
$27.50/100, $245.00/1000

Enclosed $_____ Charge my account ☐

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City _____

State _____ Zip _____

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			Price
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			5.25/hundred 4.00/hundred 3.75/hundred
			5.25/hundred 4.00/hundred 3.75/hundred
			5.00/hundred 3.75/hundred 3.20/hundred
			7.50/hundred
			7.95/hundred
			22.00/hundred OR $ .25/each
			14.00 24.00 35.00
			13.00 18.00 45.00
			5.95/hundred OR $ .75/doz.
			6.00/hundred 4.80/hundred 4.20/hundred
			3.25/hundred
			4.00/hundred 3.80/hundred
			5.00/hundred 18.75 32.00
			7.95/hundred
			5.00/hundred 3.75/hundred 3.20/hundred
			84.00 5.95/each
			9.95
			10.95
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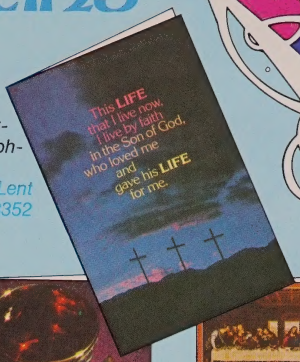
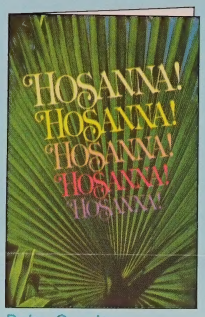
			4.95
			10.00
The Parish Secretary's Handbook			1.25
Symbols of the Church **Booklet**			3.50/each
Finding Answers for Young Readers (see enclosed pamphlet for all 19 titles)			2.25/each
Five Administrative Resources for Church Leaders (see enclosed pamphlet for individual titles)			No Charge
Whittemore's 1983 Calendar Up to 25			

Bulletins

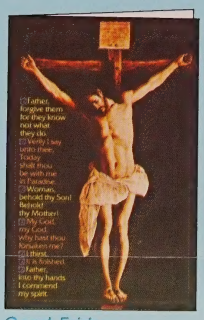
All of our bulletins are reproduced in finest full-color lithography on a heavy weight paper. These bulletins are suitable for commercial printing, mimeographing, or multigraphing. Materials are shipped flat.



Lent
No. 18-8352



Palm Sunday
No. 18-8315



Good Friday
No. 18-8322

Communion
No. 18-8345

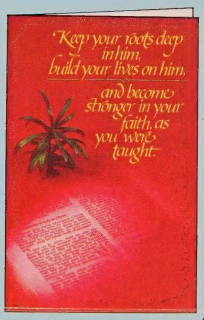
Communion/Last Supper
No. 18-8346

Pentecost
No. 18-8357

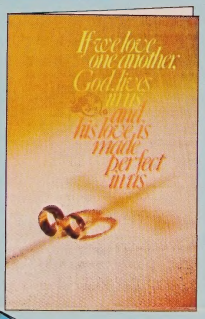
Floral
No. 18-8312

Faith, Hope, Love
No. 18-8314

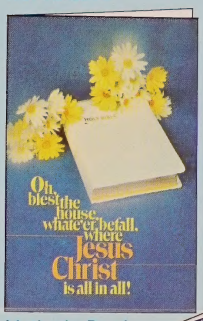
Graduation
No. 18-8317



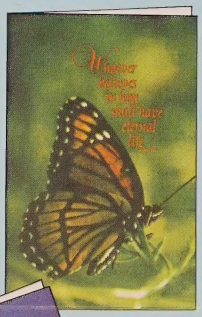
Confirmation/General
No. 18-8336



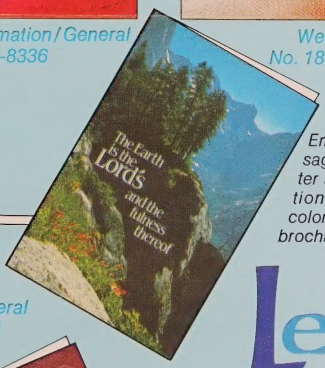
Wedding
No. 18-8337



Mother's Day/
General
No. 18-8347

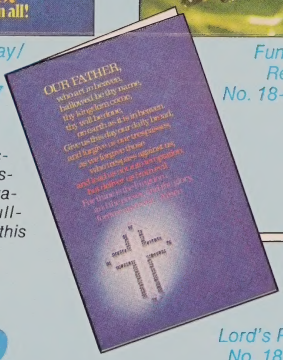


Funeral/
Retreat
No. 18-8354



Praise/General
No. 18-8364

Emphasize the joyous message of the spring and Easter season for your congregation when you use the full-color materials illustrated in this brochure.



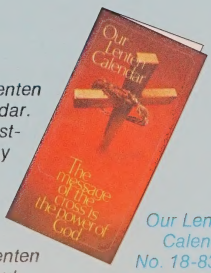
Lord's Prayer
No. 18-8372

Lenten Set

The symbolic full-color design of this Lenten bulletin matches the new Lenten calendar. On the inside fold of the calendar is a listing of daily Bible readings for each day in Lent and each day of Holy Week.

The three-way Lenten calendar folds to 3½x7" and can be printed with your schedule of Lenten events and handed or mailed out.

Lenten Bulletin
No. 18-8350

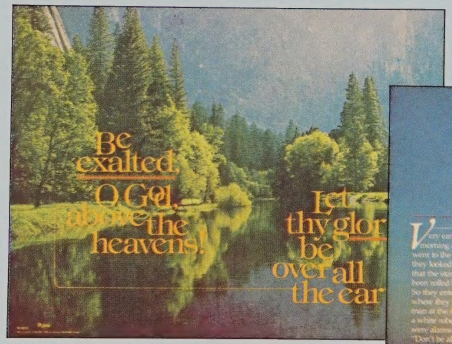


Our Lenten
Calendar
No. 18-8338

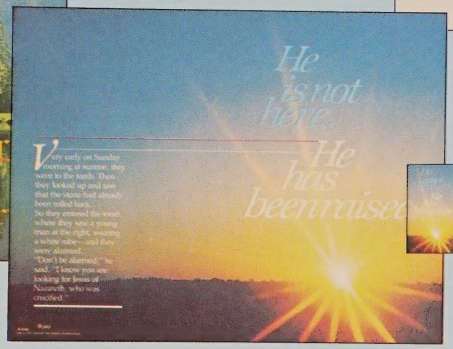
Rejoice Full-View Bulletins

The distinctive design of Rejoice Full-View bulletins creates an inspiring mood for your spring and Easter worship services. The photographs in the Full-View series wrap around the bulletins, and will give your services the special attention they deserve.

Letterhead
No. 18-8319



Scenic No. 18-8313



Easter Bulletin
No. 18-8320

Offering Envelope
No. 18-0320

Help Your Congregation

receive the messages of the spring and Easter season with our beautiful full-color special emphasis church bulletins, offering envelopes, letterheads, and calendar shown in this brochure.

Bulletins measure 5½ x 8½" when folded. Letterheads are 8½ x 11". Calendars are 3½ x 7" when folded. Offering envelopes are dollar size, 6¼ x 2¾". All items are printed in full-color.

	100	500	1000
BULLETINS & LETTERHEADS	$5.25	$20.00	$37.50
OFFERING ENVELOPES	5.00	19.00	32.00
LENTEN CALENDARS	5.25	20.00	37.50

We encourage you to order now for present needs and future events.

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★ ★ NO PRICE INCREASES FROM THE FALL 1982 SEASON! ★ ★

Description	Stock #	Size	Price
Lent Gift Coin Collectors	#23-1726 #23-1725	40 Quarters 40 Dimes	$27.50/hundred 14.25/hundred
All Bulletins Up to 450 quantity 500-950 1,000 up			 5.25/hundred 4.00/hundred 3.75/hundred
All Letterheads Up to 450 500-950 1,000 up			 5.25/hundred 4.00/hundred 3.75/hundred
Offering Envelopes Up to 450 500-950 1,000 up			 5.00/hundred 3.75/hundred 3.20/hundred
Coin Slot Envelopes			7.50/hundred
Bookmarks	#6435		7.95/hundred
Sanctuary for Lent Devotional			22.00/hundred OR $ .25/each
Palm Strips, Large 100 Strips 200 Strips 300 Strips	 #100L #200L #300L	 24"-36" 24"-36" 24"-36"	 14.00 24.00 35.00
Palm Strips, Small 100 Strips 200 Strips 600 Strips	 #100S #200S #600S	 13"-18" 13"-18" 13"-18"	 13.00 18.00 45.00
Symbols of Holy Week			5.95/hundred OR $ .75/doz.
Mailing Envelopes, Printed to Match Letterhead Up to 450 500-950 1,000 up		#10	 6.00/hundred 4.80/hundred 4.20/hundred
Whittemore's Window Mailing Envelopes	#0009	#10	3.25/hundred
Bulletin Mailing Envelopes Up to 950 1,000 up	#0010	6" x 9"	 4.00/hundred 3.80/hundred
Easter Flowers Offering Envelope Up to 400 Quantity of 500 Quantity of 1,000			 5.00/hundred 18.75 32.00
Easter Crosses	#2924		7.95/hundred
Discretionary Offering Envelopes Up to 450 500-950 1,000 up	#4319		 5.00/hundred 3.75/hundred 3.20/hundred
Barclay's *Daily Study Bible* 18 Volume Collection Individual Titles (see enclosed pamphlet)			 84.00 5.95/each
Doran's Minister's Manual, 1983			9.95
Zondervan Pastor's Annual, 1983			10.95
Clergy Tax Record Book, 1983			5.95
Clergy Income Tax Guide, 1983			4.95
The Parish Secretary's Handbook			10.00
***Symbols of the Church* Booklet**			1.25
Finding Answers for Young Readers (see enclosed pamphlet for all 19 titles)			3.50/each
Five Administrative Resources for Church Leaders (see enclosed pamphlet for individual titles)			2.25/each
Whittemore's 1983 Calendar Up to 25			No Charge

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WORKSHEET & ORDERING GUIDE

If you will be visiting our store, please bring this form to help us efficiently fill your order.

★ ★ NO PRICE INCREASES FROM THE FALL 1982 SEASON! ★ ★

	✓	Quantity	Description
for Lent			Lenten Gift Coin Collectors
			#23-1726 for 40 Quarters
			#23-1725 for 40 Dimes
			Bulletin #
			Letterhead #
			Offering Envelope #
			Coin Slot Envelope #
			Bookmark #6435
			Sanctuary for Lent Devotional
for Palm Sunday			Palm Sunday Bulletin #
			Palm Strips
			Large 24"-36" Strips (order in multiples of 100)
			Small 13"-18" Strips (Order 100, 200 or 600)
			Maundy Thursday Bulletin #
			Good Friday Bulletin #
			Symbols of Holy Week Leaflet
for Easter			Easter Bulletin #
			Easter Letterhead #
			Easter Offering Envelope #
			Easter Letterhead Mailing Envelope #
			Easter Flowers Offering Envelope #
			Easter Crosses #2924
			Discretionary Offering Envelope #4319
			Letterhead Window Mailing Envelope #0009
			Bulletin Mailing Envelope (6" x 9") #0010
			Barclay's *Daily Study Bible* (Collection of 18 volumes)
			1.
			2.
			3.
			Doran's Minister's Manual, 1983 ($9.95)
			Zondervan Pastor's Annual, 1983 ($10.95)
			Clergy Tax Record Book, 1983 ($5.95)
			Clergy Income Tax Guide, 1983 ($4.95)
			The Parish Secretary's Handbook ($10.00)
			Symbols of the Church Booklet
			Finding Answers for Young Readers (Collection of 19 Titles)
			1.
			2.
			3.
			Five Administrative Resources for Church Leaders (All 5 Titles)
			1.
			2.
			3.
			Whittemore's 1983 Calendar (Up to 25 copies – No Charge)
			Other Items to Inquire About or Order:
			1.
			2.
			3.

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Discretionary Offering

From time to time your pastor is called upon to render help to a deserving family or an individual in need: a father may be out of work; a mother may be ill; children may require special care or clothing.

In such cases of dire need many people are reluctant to accept public charity, known to their friends and neighbors, who would be grateful for kindly help privately bestowed.

To meet situations of this sort this discretionary offering is made in Christian love.

_____
Donor

My contribution towards

Easter Flowers

IN MEMORY OF

_____

GIVEN BY

_____

Order Your Lent/Easter Supplies Today

Please send me the following items I have indicated below by quantity. I understand I must order my supplies in a multiple of 50 (50, 100, etc.)

Quantity		Item
_____	84CC4332	Bulletin
_____	84CC4333	Letterhead
_____	84CC8362	Bulletin
_____	84CC8363	Letterhead
_____	84CC8366	Offering Envelope
_____	84CC4304	Palm Sunday Bulletin
_____	84CC8309	Palm Sunday Bulletin
_____	84CC8310	Good Friday Bulletin
_____	84CC4300	Good Friday Bulletin
_____	84CC4261	Bulletin
_____	84CC5100	Mailing Envelope
_____	84CC8399	"Words From the Cross" Bulletin
_____	84CC4239	Communion Bulletin
_____	84CC8338	Communion Bulletin
_____	30CC2744	Easter Postcards
_____	30CC2745	Easter Postcards

Name _____ Title _____

Church _____

Denomination _____

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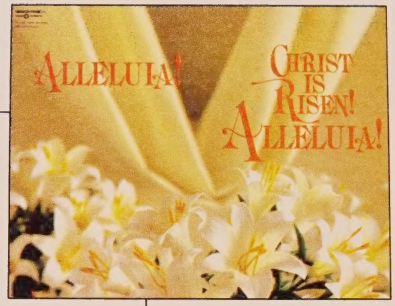
Letterhead
84CC4333
100—$5.25
500—20.00
1000—38.00



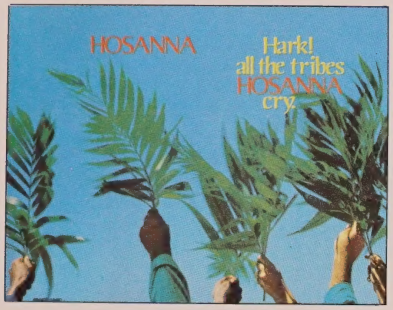
Bulletin
84CC4332
100—$5.25
500—20.00
1000—38.00

Letterhead
84CC8363
100—$5.25
500—20.00
1000—38.00

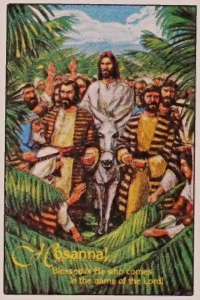
Offering Envelope
84CC8366
100—$5.00
500—19.00
1000—34.00

Bulletin
84CC8362
100—$5.25
500—20.00
1000—38.00

Lent/ Easter Bulletins 1983

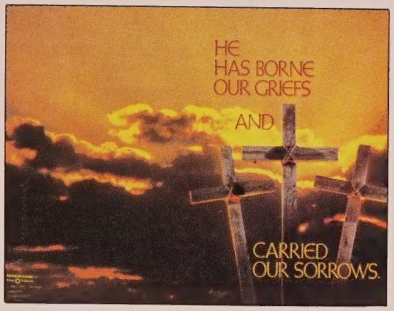


Palm Sunday Bulletin
84CC4304
100—$5.25
500—20.00
1000—38.00



Palm Sunday
Bulletin
84CC8309
100—$5.25
500—20.00
1000—38.00

Good Friday
Bulletin
84CC8310
100—$5.25
500—20.00
1000—38.00



Good Friday Bulletin
84CC4300
100—$5.25
500—20.00
1000—38.00

Bulletin
84CC4261
100—$5.25
500—20.00
1000—38.00

Window Mailing Envelope
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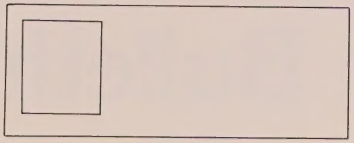

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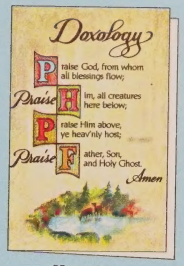

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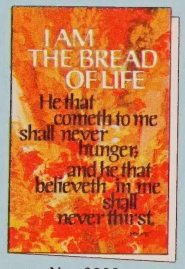

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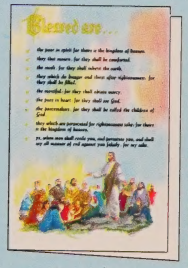

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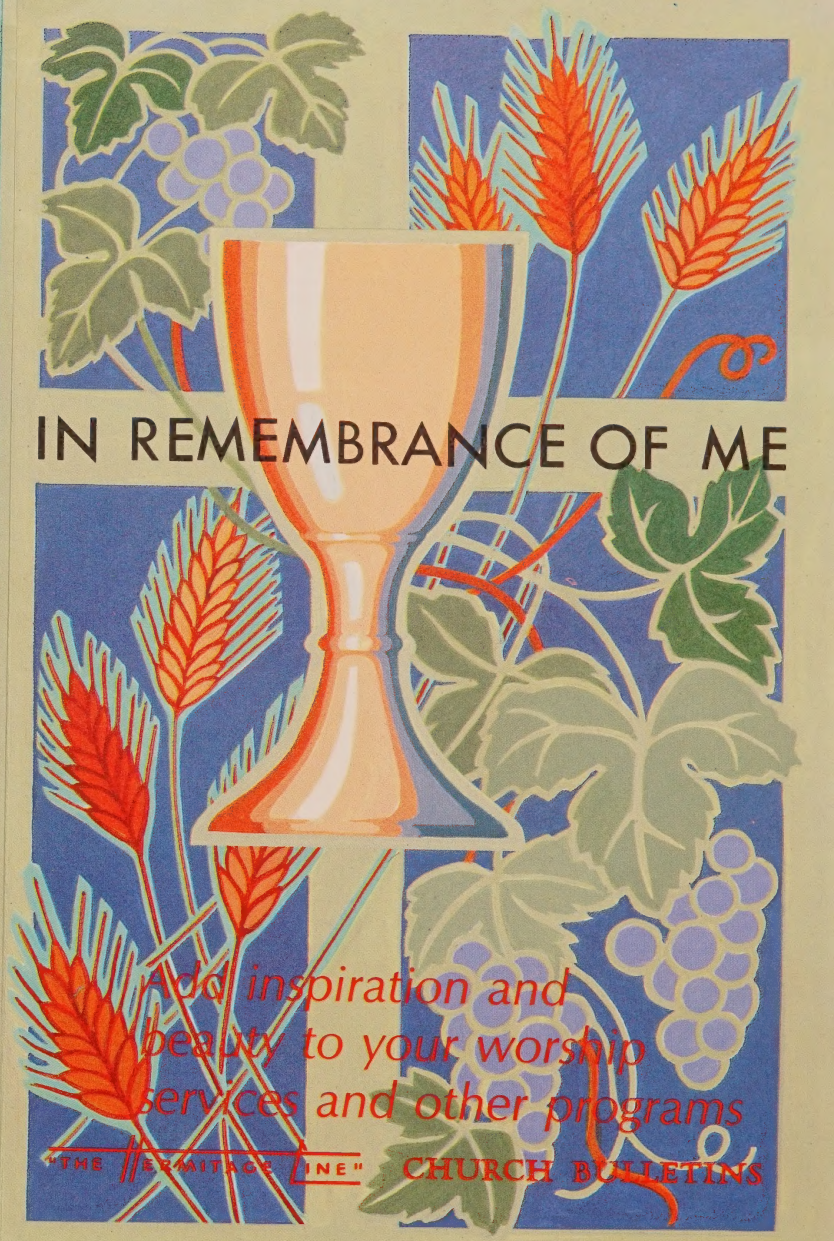

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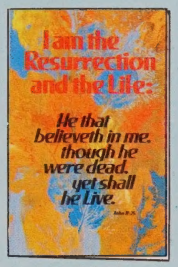

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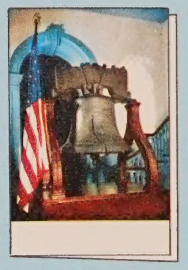
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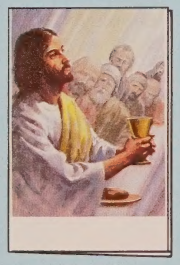
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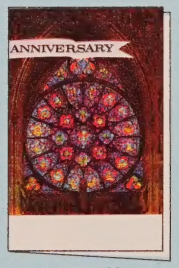

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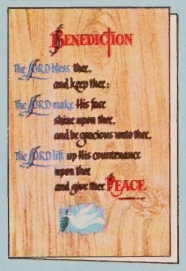

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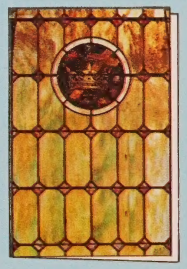
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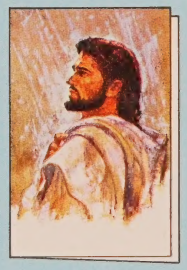
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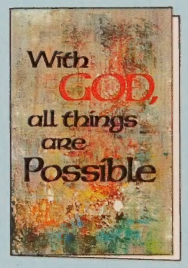

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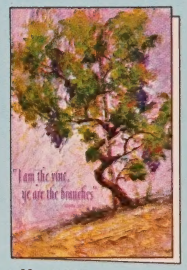

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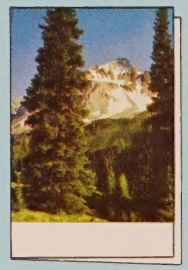
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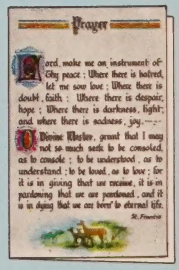

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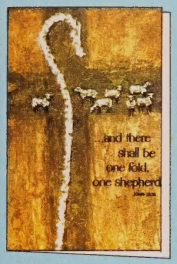

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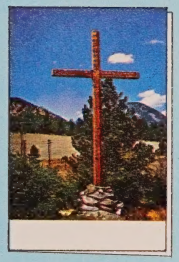

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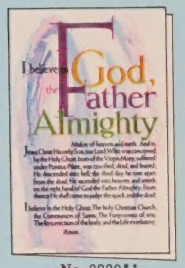

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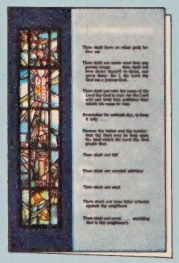

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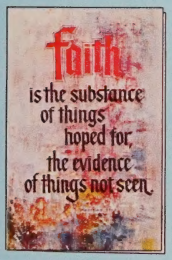

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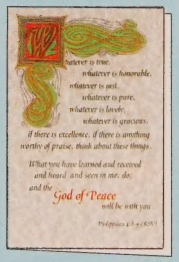

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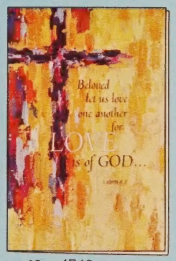

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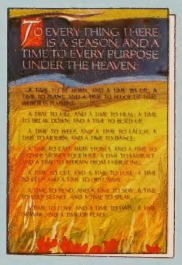

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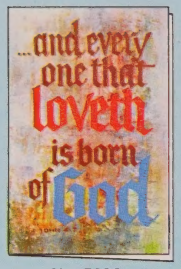

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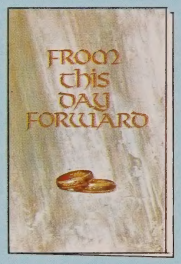

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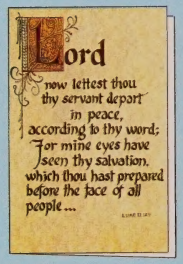

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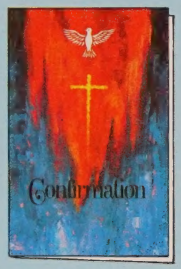

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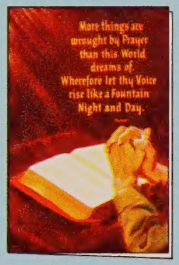

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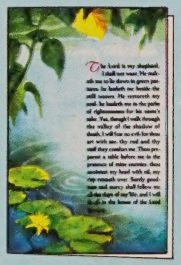
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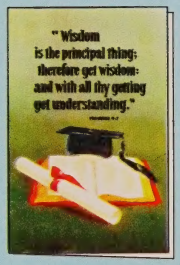

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alive, raised from the dead by the power of God. A fanciful comparison? Maybe, but our author's belief in the resurrection, expressed in a later chapter of this book (see chapter 12), gives further content to such surmisings and underlines the message that God will not leave his people in the pit of death but will deliver those who trust in him.

DELIVERED FROM THE LIONS' DEN

Daniel 6:18–24

Then the king went to his palace, and spent the night fasting; no diversions were brought to him, and sleep fled from him. Then, at break of day, the king arose and went in haste to the den of lions. When he came near to the den where Daniel was, he cried out in a tone of anguish and said to Daniel, "O Daniel, servant of the living God, has your God, whom you serve continually, been able to deliver you from the lions?" Then Daniel said to the king, "O king, live for ever! My God sent his angel and shut the lions' mouths, and they have not hurt me, because I was found blameless before him; and also before you, O king, I have done no wrong." Then the king was exceedingly glad, and commanded that Daniel be taken up out of the den. So Daniel was taken up out of the den, and no kind of hurt was found upon him, because he had trusted in his God. And the king commanded, and those men who had accused Daniel were brought and cast into the den of lions—they, their children, and their wives; and before they reached the bottom of the den the lions overpowered them and broke all their bones in pieces.

(i)

The king returned from the lions' pit to his palace where he spent a restless night without any food. He declined any "diversions"—a word variously interpreted to refer to food or music or dancing girls or (with a slight emendation) concubines. First thing in the morning he hastened to the scene and called out anxiously to Daniel whom he addressed as "servant of the living God". With obvious delight he heard Daniel reply from the midst of the pit announcing that God, through his angel, had shut the lions' mouths. The roaring lions had, by the

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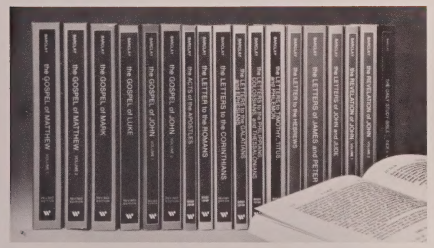

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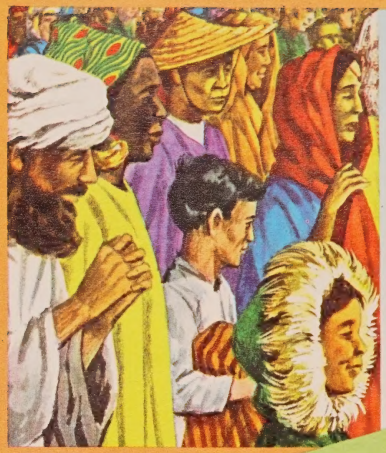

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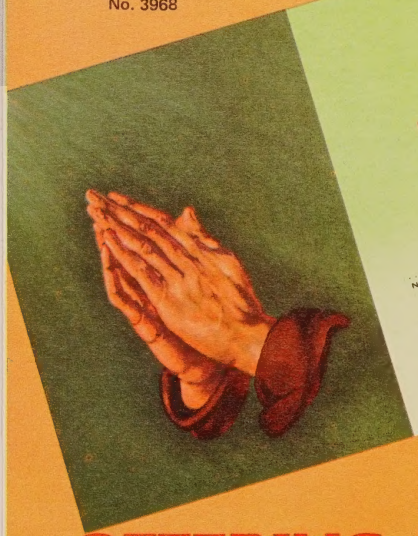

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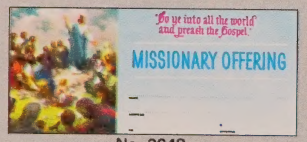

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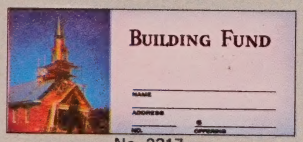

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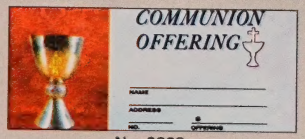

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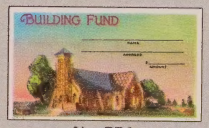

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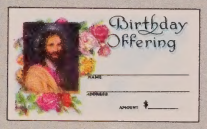

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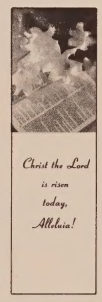

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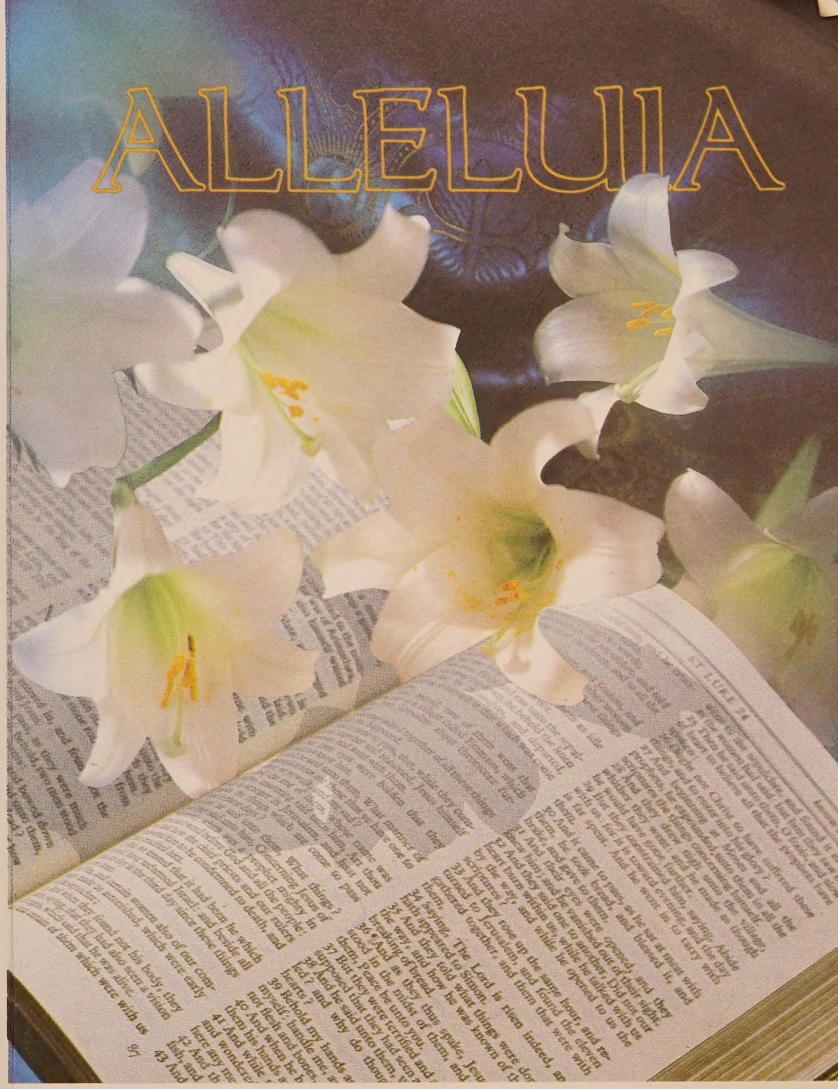

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Easter - Mother's Day - Pentecost

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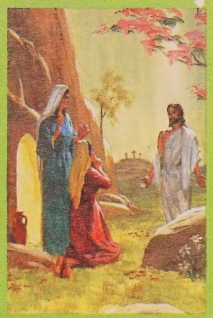

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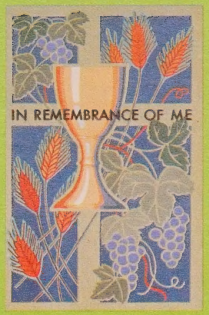

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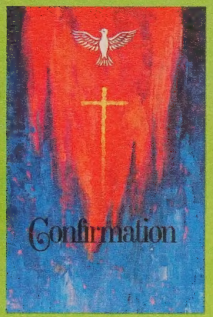

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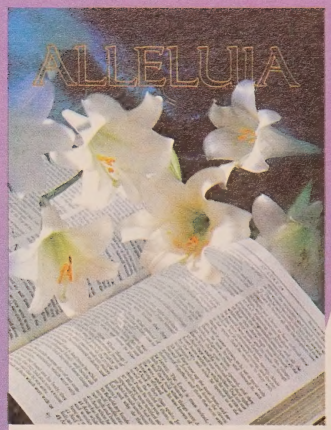

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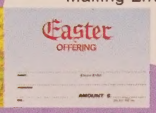

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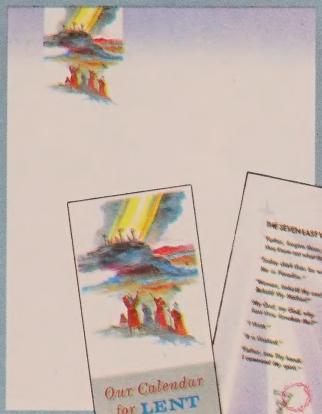

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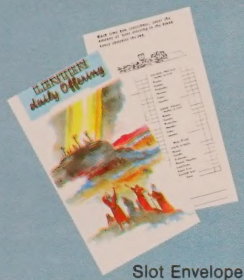

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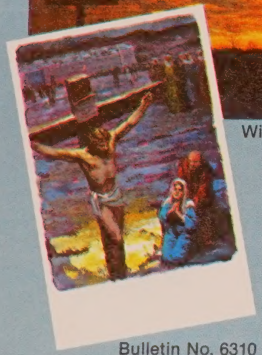

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Easter

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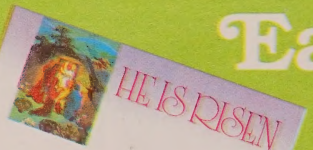

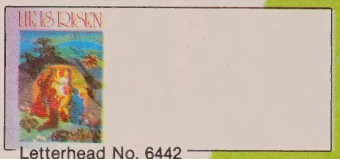

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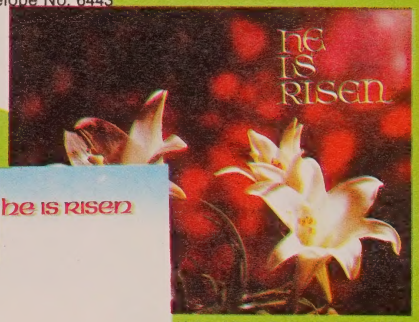

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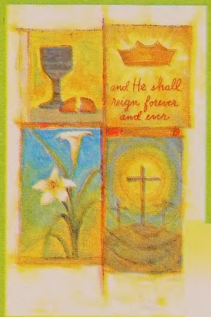
he is risen



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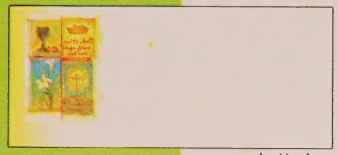

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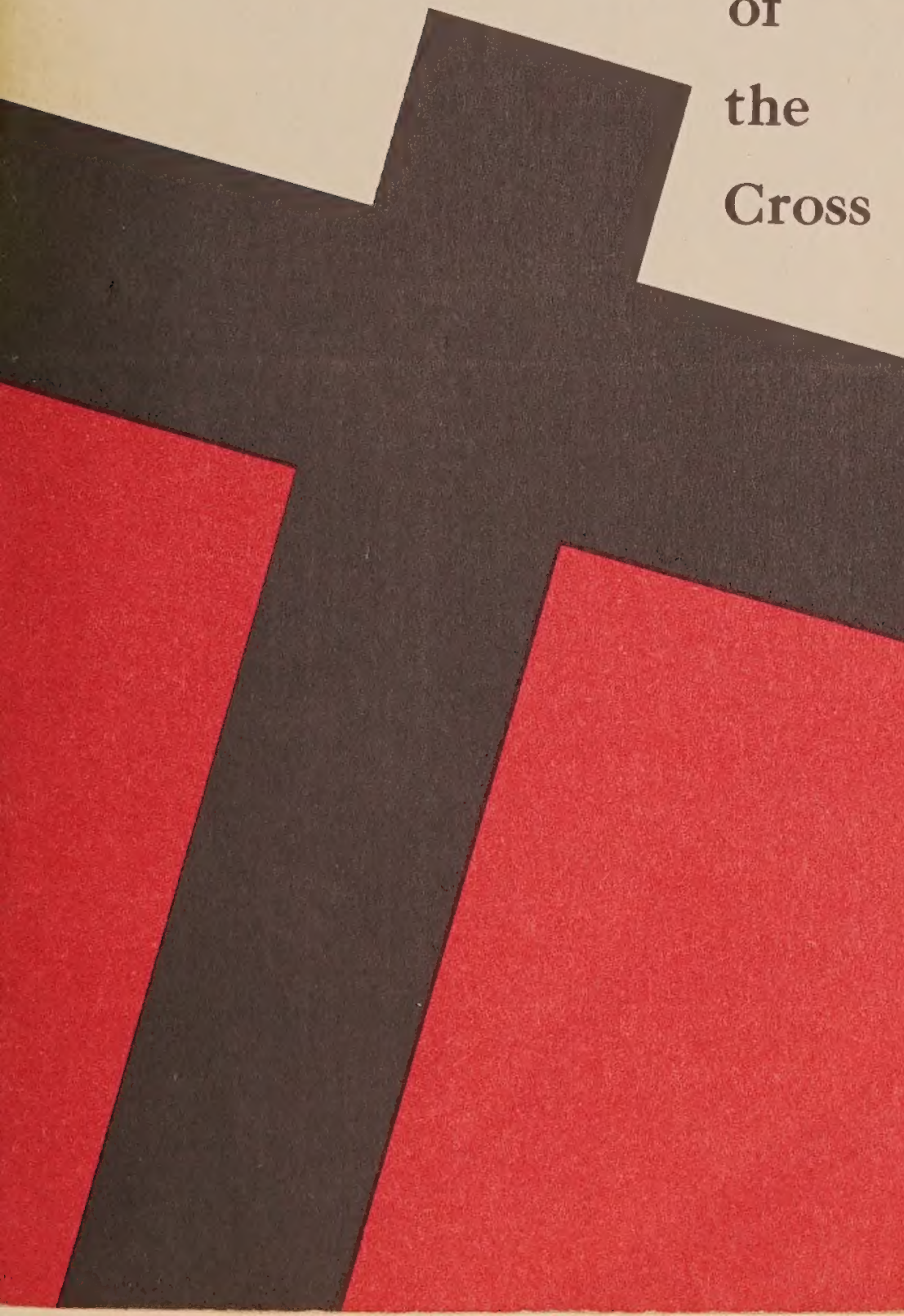
The Traditional Stations of the Cross



Compiled from Biblical and Liturgical Texts

The Traditional Stations of the Cross

At the Cross her station keeping,
Stood the mournful mother weeping,
Where he hung, the dying Lord.
For her soul of joy bereaved,
Bowed with anguish, deeply grieved,
Felt the sharp and piercing sword.

In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, who art in heaven, hallowed be thy Name.
Thy kingdom come, thy will be done, on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses, as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil. *Amen.*

God forbid that I should glory
Save in the Cross of our Lord Jesus Christ.

Let us pray.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

FIRST STATION

Jesus is Condemned to Death

We adore thee, O Christ, and we bless thee.
Because by thy holy Cross thou hast redeemed the world.

And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And they all condemned him to be guilty of death. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. Then delivered he him unto them to be crucified. And they took Jesus, and led him away.

God spared not his own Son
But delivered him up for us all.

Let us pray.

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

Who, on Christ's dear mother gazing,
Pierced by anguish so amazing,
Born of woman, would not weep?

SECOND STATION

Jesus Takes Up His Cross

We adore thee, O Christ, and we bless thee.
Because by thy holy Cross thou hast redeemed the world.

And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha. Though he were a Son, yet learned he obedience by the things which he suffered. He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

The Lord hath laid on him the iniquity of us all.
For the transgression of his people was he stricken.

Let us pray.

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified; Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through the same thy Son Jesus Christ our Lord. *Amen.*

Who, on Christ's dear mother thinking,
Such a cup of sorrow drinking,
Would not share her sorrows deep?

Jesus Falls the First Time

We adore thee, O Christ, and we bless thee.
Because by thy holy Cross thou hast redeemed the world.

Christ Jesus, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. O come, let us worship and fall down, and kneel before the Lord our Maker, for he is the Lord our God.

Surely he hath borne our griefs
And carried our sorrows.

Let us pray.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

For his people's sins chastised,
She beheld her Son despised,
Scourged, and crowned with thorns entwined.

FOURTH STATION

Jesus Meets His Mother

We adore thee, O Christ, and we bless thee.
Because by thy holy Cross thou hast redeemed the world.

What shall I testify unto thee? What shall I liken to thee, O daughter of Jerusalem? What shall I compare to thee, that I may comfort thee, O virgin daughter of Zion? For thy ruin is deep as the sea: who can heal thee? . . . Blessed are they that mourn: for they shall be comforted . . . The Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

A sword shall pierce through thy own soul also
That the thoughts of many hearts may be revealed.

Let us pray.

We beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen.*

Saw him then from judgment taken,
And in death by all forsaken,
Till his spirit he resigned.

FIFTH STATION

The Cross is Laid Upon Simon of Cyrene

We adore thee, O Christ, and we bless thee.
Because by thy holy Cross thou hast redeemed the world.

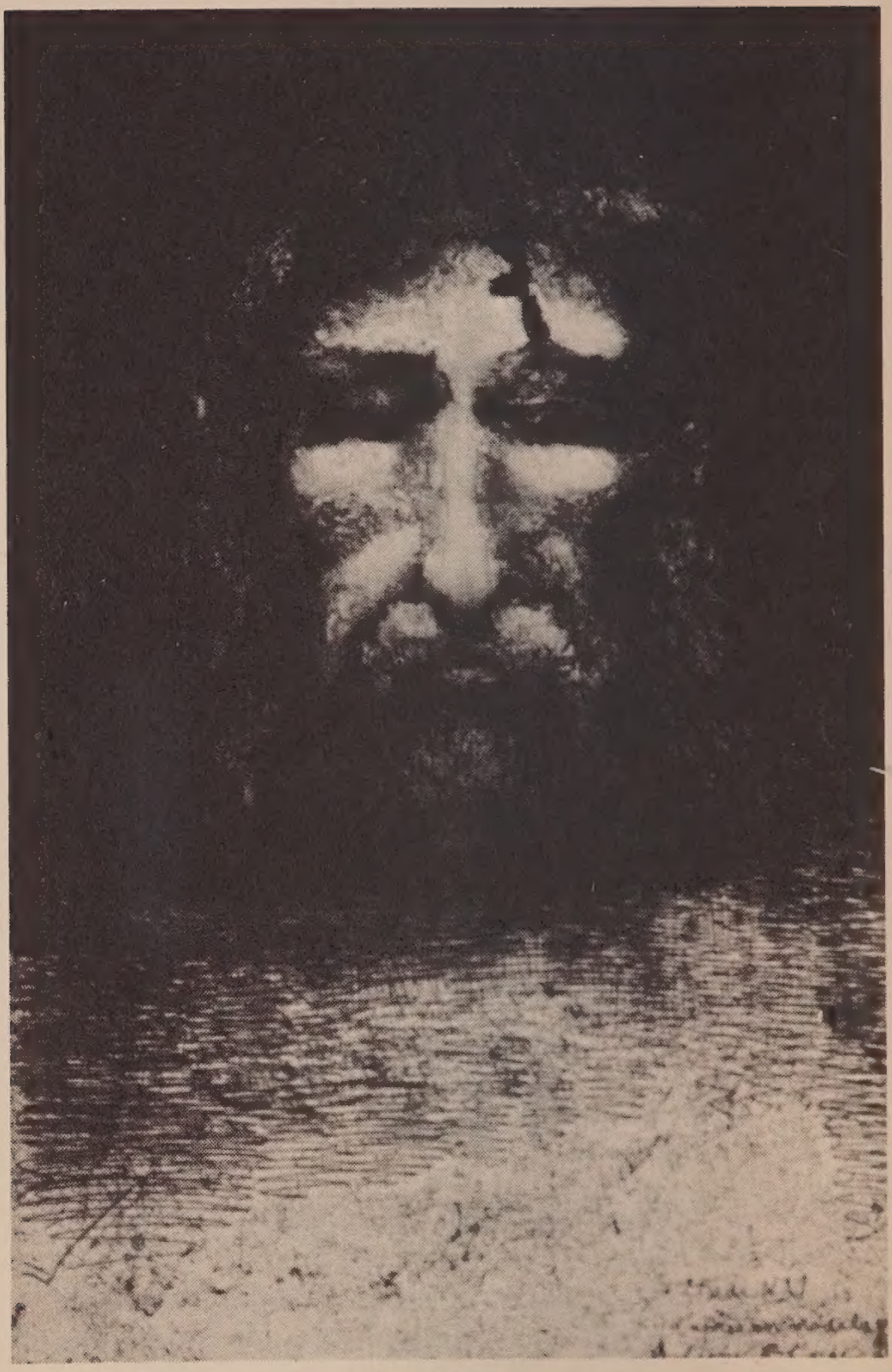
And as they came out, they found a man of Cyrene, Simon by name, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. If any man will come after me, let him deny himself, and take up his cross and follow me. Take my yoke upon you, and learn of me; for my yoke is easy, and my burden light.

Whosoever doth not bear his cross and come after me
Cannot be my disciple.

Let us pray.

O God, whose blessed Son did overcome death for our salvation: Mercifully grant that we who have his glorious passion in remembrance may take up our cross daily and follow him; through the same thy Son Jesus Christ our Lord. *Amen.*

Jesus, may her deep devotion
Stir in me the same emotion,
Fount of love, Redeemer kind.



SIXTH STATION

A Woman Wipes the Face of Jesus

We adore thee, O Christ, and we bless thee.
Because by thy holy Cross thou hast redeemed the world.

He hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. He was despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. His visage was so marred more than any man, and his form more than the sons of men. He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Turn us again, O Lord God of hosts
Show us the light of thy countenance, and we shall be whole.

Let us pray.

O God, who before the passion of thine only begotten Son didst reveal his glory upon the holy mount: Grant unto us thy servants, that in faith beholding the light of his countenance, we may be strengthened to bear the cross, and be changed into his likeness from glory to glory: through the same Jesus Christ our Lord. *Amen.*

That my heart fresh ardour gaining,
And a purer love attaining,
May with thee acceptance find.

SEVENTH STATION

Jesus Falls a Second Time

We adore thee, O Christ, and we bless thee.
Because by thy holy Cross thou hast redeemed the world.

Surely he hath borne our griefs, and carried our sorrows. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: for the transgression of his people was he stricken.

But as for me, I am a worm and no man
A very scorn of men, and the outcast of my people.

Let us pray.

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

True repentance, Jesus, win me:
Saviour print thy wounds within me.
Brand them on my stubborn heart.
As thou bought'st, through tribulation,
In thy passion, my salvation,
Let me bear therein my part.

EIGHTH STATION

Jesus Meets the Women of Jerusalem

We adore thee, O Christ, and we bless thee.
Because by thy holy Cross thou hast redeemed the world.

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

They that sow in tears
Shall reap in joy.

Let us pray.

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

Let me mourn, O Lord, beside thee
For the sins which crucified thee,
While my life remains in me.

NINTH STATION

Jesus Falls a Third Time

We adore thee, O Christ, and we bless thee.
Because by thy holy Cross thou hast redeemed the world.

O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me. Because I brought thee forth from the land of Egypt, thou hast prepared a Cross for thy Saviour. Because I led thee through the desert forty years, and fed thee with manna, and brought thee into a land exceeding good, thou hast prepared a Cross for thy Saviour. What more could I have done unto thee that I have not done?

He was led as a sheep to the slaughter
And like a lamb dumb before his shearer, so opened he not his mouth.

Let us pray.

Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Christ our Lord. *Amen.*

Take beneath the cross my station,
And in all thy desolation
So unite myself with thee.

TENTH STATION

Jesus is Stripped of His Garments

We adore thee, O Christ, and we bless thee.
Because by thy holy Cross thou hast redeemed the world.

And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

They gave me gall to eat
And when I was thirsty they gave me vinegar to drink.

Let us pray.

O Lord God, whose blessed Son, our Saviour, gave his back to the smiters and hid not his face from shame; Grant us grace to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed; through the same thy Son Jesus Christ our Lord. *Amen.*

Jesus, great beyond all other,
Turn not from me, heav'nly brother,
Let me too bewail thy pain.

ELEVENTH STATION

Jesus is Nailed to the Cross

We adore thee, O Christ, and we bless thee.
Because by thy holy Cross thou hast redeemed the world.

And when they were come to the place which is called Calvary, there they crucified him. And with him they crucified two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. O my people, what have I done unto thee? I did raise thee on high with great power: and thou hast hanged me upon the gibbet of the Cross.

I, if I be lifted up
Will draw all men unto me.

Let us pray.

O God, who by the passion of thy blessed Son hast made the instrument of shameful death to be unto us the means of life and peace: Grant us so to glory in the Cross of Christ, that we may gladly suffer shame and loss; for the sake of the same thy Son our Lord. *Amen.*

Let my soul, thy death declaring,
Thy unsparing passion sharing,
Count thy bruises one by one.

Jesus Dies on the Cross

We adore thee, O Christ, and we bless thee.
Because by thy holy Cross thou hast redeemed the world.

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! When Jesus therefore had received the vinegar, he said, It is finished. And when he had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and he bowed his head, and gave up the ghost.

Christ for our sake became obedient unto death
Even the death of the Cross.

Let us pray.

O God, who for our redemption didst give thine only-begotten Son to the death of the Cross, and by his glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; through the same thy Son Christ our Lord. *Amen.*

Let thy stripes and scourging smite me;
At thy holy Cross requite me,
Let thy blood refresh me there.

The Body of Jesus is Placed in the Arms of His Mother

We adore thee, O Christ, and we bless thee.
Because by thy holy Cross thou hast redeemed the world.

All ye that pass by, behold, and see if there be any sorrow like unto my sorrow . . . Mine eyes do fail with tears, my soul is troubled; my heart is poured out in grief because of the downfall of my people . . . Call me not Naomi (Pleasant), call me Mara (Bitter); for the Almighty hath dealt very bitterly with me.

Her tears are on her cheeks
She hath none to comfort her.

Let us pray.

Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

O how sad and sore distressed
Now was she, that mother blessed
Of the sole-begotten One.

FOURTEENTH STATION

Jesus is Laid in the Tomb

We adore thee, O Christ, and we bless thee.
Because by thy holy Cross thou hast redeemed the world.

When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple; he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

Thou shalt not leave my soul in hell
Neither shalt thou suffer thy Holy One to see corruption.

Let us pray.

Grant, O Lord, that as we are baptized into the death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, the same thy Son Jesus Christ our Lord. *Amen.*

O sorrow deep!
Who would not weep?
With heartfelt pain and sighing!
God the Father's only Son
In the tomb is lying.

CONCLUDING DEVOTIONS

Jesus, may thy Cross defend me,
And thy saving death befriend me,
Cherished by thy deathless grace.
When to dust my dust returneth,
Grant a soul that to thee yearneth
In thy Paradise a place. Amen.

O Saviour of the world, who by thy Cross and precious blood hast redeemed us
Save us, and help us, we humbly beseech thee, O Lord.

Let us pray.

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

O Jesus blest,
My help and rest,
With tears I pray thee, hear me:
Now, and even unto death,
Dearest Lord, be near me. Amen.

Now unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. *Amen.*

The religious prints illustrating the "Way of the Cross" are from the Ross V. Sloniker, Herbert Greer French, and Walter I. Farmer Collections, the Cincinnati Art Museum.

Fourth Printing

Forward Movement Publications, 412 Sycamore Street, Cincinnati, Ohio 45202. Printed in U.S.A. 5

Prayer of Confession

Dear God, we approach you again, seeking forgiveness of our sins; our pride, which comes from not loving you as we should and our lack of love for others, which comes from not acknowledging your true love for all of us. Prepare us to truly love you, directly and through your human creations, for your are in all; for you took on flesh and became human, experiencing our human failings and limitations, & sanctifying all creation. In your boundless mercy, help us to repent fully of the hurt we have caused you in harming your creations, and make us worthy of your forgiveness. This we ask in the name of Jesus, who walked among humanity to bring salvation, and taught us to pray, "Our God in heaven, holy be your name. Your dominion come, your will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive our sins as we forgive those who sin against us. Do not bring us to the test, but deliver us from evil. For yours is the power, the reign, and the glory, now and forever. Amen

Anticipation of ?

Hymn #2 - O Come O come Emmanuel

ZAKHOR!
REMEMBER!
GEDENK!

HOLOCAUST MEMORIAL SERVICE

27 Nisan

Am Tikva

Community of Gay and Lesbian Jews

In Israel, on the twenty seventh day of Nissan, at the sound of the air-raid sirens- always harrowing in a country perpetually at war- the entire country falls silent for a full two minutes, in the midst of morning rush hour. Traffic stops, pedestrians freeze in their tracks. All places of entertainment close for the entire day and night. The large papers run special supplements and Parliament meets in special session. Light entertainment is banned from the airwaves. School children are taught again and again, the brutal realities of Auchwitz and Treblinka. Thousands gather at Yad Va'shem and at other memorial centers.

Yom Ha-Shoah, Holocaust Memorial Day, is commemorated on the same day by Jews around the world. Perhaps we too will pause for two minutes to reflect.

As we stand together in this sacred moment, made holy by our sense of the past and our vision of the future, we pause to listen to the voices of history pleading with us to vow never again.

PLEASE STAND SILENTLY FOR TWO MINUTES

This evening as we remember the millions that perished in the Holocaust, let us not dwell on the horrifying manner in which they were murdered. But first and foremost, let us call to mind the great loss that these horrors have perpetuated on to us and succeeding generations. The life, the love, the laughter, the wisdom, and the many things they would have shared with one another and with us have been denied to us all, forever. That their lives were cut short in such an appalling way can only leave us with a feeling of anger, infinite sadness and regret.

During this service, as we are thinking of the people who lost their lives in the Holocaust, let us face this terrible crime and destruction by reaffirming all that we feel worthwhile in our own lives. By cherishing and helping to carry forward the hopes and ideals that we think they would have wished us to care deeply about, we insure that their living and dying was not in vain.

MEMORIAL & NAME

YAD VASHEM

Candle #1

To the memory of the six million Jewish people who died a martyr's death at the hands of the Nazis and their collaborators; and to the memory of the Communities and the institutions, which were destroyed in an attempt to erase the name and culture of Israel.

Candle #2

To the memory of the besieged fighters of the ghettos, who rose and kindled the flame of revolt to save the honour of their people.

Candle #3

We remember the righteous Gentiles among the nations who risked their lives to save Jews from persecution and death.

Candle #4

To the memory of the Gay Men and Lesbians who were slaughtered by the Nazis.

Candle #5

To the memory of all the minorities, Gypsies, Slavs, and others, who went to their deaths under the tyranny of the Third Reich.

Candle #6

To the memory of the members of all religious and political groups that were killed by the Nazis.

Many do not wish to remember these things, and wonder why it is necessary to recount the horrors of the past,

We who each year retell the story of slavery in Egypt thousands of years ago, surely cannot forget the Holocaust of our century, just 40 years ago.

We must remember, lest the world relive this terror.

2

MOURNER'S KADDISH קדיש יתום

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ,

Yit·ga·dal ve·yit·ka·dash she·mei ra·ba be·al·ma di·ve·ra chi·re·u·tei,

וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית

ve·yam·lich mal·chu·tei be·cha·yei·chon u·ve·yo·mei·chon u·ve·cha·yei de·chol beit

יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

Yis·ra·eil, ba·a·ga·la u·vi·ze·man ka·riv, ve·i·me·ru: a·mein.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ye·hei she·mei ra·ba me·va·rach le·a·lam u·le·al·mei al·ma·ya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדַּר

Yit·ba·rach ve·yish·ta·bach, ve·yit·pa·ar ve·yit·ro·mam ve·yit·na·sei, ve·yit·ha·dar

וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקוּדְשָׁא, בְּרִיךְ הוּא, לְעֵלָּא מִן כָּל־

ve·yit·a·leh ve·yit·ha·lal she·mei de·ku·de·sha, be·rich hu, le·ei·la min kol

בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,

bi·re·cha·ta ve·shi·ra·ta, tush·be·cha·ta ve·ne·che·ma·ta, da·a·mi·ran be·al·ma,

וְאִמְרוּ: אָמֵן.

ve·i·me·ru: a·mein.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל,

Ye·hei she·la·ma ra·ba min she·ma·ya ve·cha·yim a·lei·nu ve·al kol Yis·ra·eil,

וְאִמְרוּ: אָמֵן.

ve·i·me·ru: a·mein.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל־כָּל־

O·seh sha·lom bi·me·ro·mav, hu ya·a·seh sha·lom a·lei·nu ve·al kol

יִשְׂרָאֵל וְאִמְרוּ: אָמֵן.

Yis·ra·eil, ve·i·me·ru: a·mein.

Let the glory of God be extolled, let God's great name be hallowed in the world that God created. May the dominion of God soon prevail, in our own day, our own lives, and the life of all Israel, and let us say: Amen.

Let God's great name be blessed for ever and ever.

Let the name of the Holy One, Blessed is God, be glorified, exalted and honored, though God is beyond all the praises, songs, and adorations that we can utter, and let us say: Amen.

YIZKOR

Let Us remember the souls of our people, the children of Israel, victims and heroes of the Holocaust, the souls of six million Jews, who were put to death, and who were killed, and choked and who were buried alive.
Let Us remember the holy communities which were destroyed for the sanctification of God's name.
Let Us remember their sacrifice with the sacrifice of all other martyrs and heroes among the people of Israel from all eternity and let God bind their souls in the bundle of life. The lovely and pleasant in their death were not divided.
May they rest in peace and let us say Amen.

"In Paradisum"

May the angels lead you into Paradise,
May the martyrs come to welcome you,
and take you to the Holy City,
the New and Eternal Jerusalem.
May the choirs of angels welcome you,
May you like Lazarus who was once poor,
Have eternal rest.

- Final Hymn of Farewell
used in the Catholic Funeral Service

4

EXCERPT FROM THE FIRST PART OF GIDEON HAUSNER'S SPEECH
AT THE EICHMANN TRIAL

"When I stand before you, O Judges of Israel, to lead the prosecution of Adolf Eichmann, I do not stand alone. With me here are six million accusers. But they cannot rise to their feet and point their fingers at the man in the dock with the cry "J'accuse" on their lips. For they are now only ashes--ashes piled high on the hills of Auschwitz and the fields of Treblinka and strewn in the forests of Poland. Their graves are scattered throughout Europe. Their blood cries out, but their voice is stilled. Therefore will I be their spokesman. In their name will I unfold this terrible indictment.

THE FIRST ONES

The first ones to be destroyed were the children,
little orphans, abandoned upon the face of the earth;
they who were the best in the world,
the acme of grace on the dark earth!
Oh, tender orphans!
From them, the bereaved of the world
in a house of shelter we drew consolation;
from the mournful faces, mute and dark,
we said the light of day will yet break upon us! . . .

Thus it was at the end of the winter, forty two,
in such a poor house of shelter,
I saw children just gathered from the street;
and I hid in a corner of corners,
I saw in the embrace of a nurse
a little girl less than two years old,
emaciated, thin, her face the pallor of death,
and her eyes so grave, so serious. . . .

And I looked at her, I looked at this two year old crone;
like a grandma of a hundred years was this little girl in Israel;
the trouble and misery that her grandma had not seen even in a nightmare, this little girl had seen fully awake.
And I wept and said to myself: Away with the tears!
The sorrow will cease but the graveness will remain! . . .

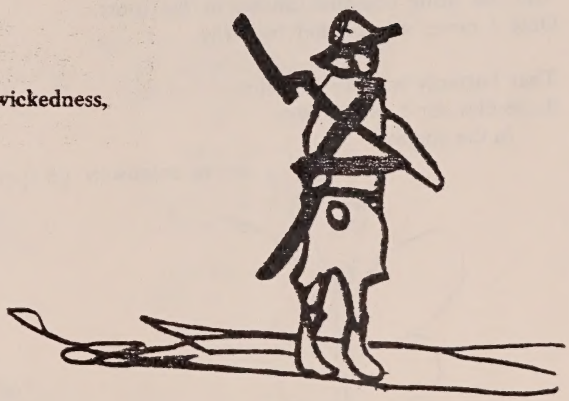
The graveness will remain, it will seep into the well of the world,
into the well of life, and deepen it;
this Jewish earnestness will awaken,
will open the eyes of the blind,
will shine like the Torah to the whole world,
like a prophecy, like holy scriptures—
Do not cry, do not weep . . .
eighty million murderers will atone for one worried child in Israel! . . .

6

Do not cry . . .
At this station another girl I saw, about five years old;
she fed her younger brother and he cried,
the little one, he was sick;
into a diluted bit of jam she dipped tiny crusts of bread,
and skillfully she inserted them into his mouth . . .
This my eyes were privileged to see!

To see this mother, a mother of five years feeding her child,
to hear her soothing words—
My own mother, the best in the whole world
had not invented such a ruse.
But this one wiped his tears with a smile,
injected joy into his heart—A little girl in Israel!
Sholem Aleichem could not have improved upon her! . . .

They, the children of Israel, were the first in doom and disaster;
most of them without father and mother
were consumed by frost, starvation and lice;
holy messiahs sanctified in pain . . .
Say then, how have these lambs sinned?
Why in days of doom are they the first victims of wickedness,
the first in the trap of evil are they! . . .



The first were they detained for death,
the first into the wagons of slaughter;
they were thrown into the wagons, the huge wagons,
like heaps of refuse, like the ashes of the earth—
and they transported them,
killed them,
exterminated them
without remnant or remembrance . . .
The best of my children were all wiped out!
Oh woe unto me—
Doom and Desolation!

YITZHAK KATZENELSON

The poems appearing and all the illustrations in this section were done by children in the Terezin Concentration Camp.

THE BUTTERFLY

The last, the very last,
So richly, brightly, dazzingly yellow.
Perhaps if the sun's tears would sing
against a white stone . . .

Such, such a yellow
Is carried lightly 'way up high.
It went away I'm sure because it wished to
kiss the world goodbye.

For seven weeks I've lived in here,
Penned up inside this ghetto
But I have found my people here.
The dandelions call to me
And the white chestnut candles in the court.
Only I never saw another butterfly.

That butterfly was the last one.
Butterflies don't live in here,
In the ghetto.

PAVEL FRIEDMAN 4.6.1942

I'D LIKE TO GO ALONE

I'd like to go away alone.
Where there are other, nicer people,
Somewhere into the far unknown,
There, where no one kills another.

Maybe more of us,
A thousand strong,
Will reach this goal
Before too long.

ALENA SYNKOVA

FEAR

Today the ghetto knows a different fear,
Close in its grip, Death wields an icy scythe.
An evil sickness spreads a terror in its wake,
The victims of its shadow weep and writhe.

Today a father's heartbeat tells his fright
And mothers bend their heads into their hands.
Now children choke and die with typhus here,
A bitter tax is taken from their bands.

My heart still beats inside my breast
While friends depart for other worlds.
Perhaps it's better—who can say?—
Than watching this, to die today?

No, no, my God, we want to live!
Not watch our numbers melt away.
We want to have a better world,
We want to work—we must not die!

EVA PICKOVA, 12 YEARS OLD, NYMBURK

Fifteen thousand children passed through the camp of Terezin from 1941 to 1945. One hundred survived.

8

A CARTLOAD OF SHOES

א וואָגן שיך

The wheels hurry onward, onward,
What do they carry?
They carry a cartload
Of shivering shoes.

די רעדער יאָגן יאָגן,
וואָס ברענגען זיי מיט זיך?
זיי ברענגען מיר אַ וואָגן
מיט צאַפּלענדיקע שיך.

The wagon like a canopy
In the evening light;
The shoes — clustered
Like people in a dance.

דער וואָגן ווי אַ חופּה
אין אָוונטדיקן גלאַנץ;
די שיך — אַ פולע קופּע
ווי מענטשן אין אַ טאַנץ.

A wedding, a holiday?
Has something blinded my eyes?
The shoes — I seem
to recognize them.

אַ חתונה, אַ יום־טוב?
צי האָט מיך וועס פאַרבלענדט?
די שיך — אַזוינע נאַנטע
אויף ס'נײַ איך האָב דערקענט.

The heels go tapping
With a clatter and a din,
From our old Vilna streets
They drive us to Berlin.

עס קלאַפּן די אָפּצאַסן:
וווהין, וווהין, וווהין?
פון אַלטע ווילנער גאַסן
מע טרײַבט אונדז קײן בערלין.

I should not ask
But something tears at my tongue
Shoes, tell me the truth
Where are they, the feet?

איך דאַרף ניט פרעגן וועמעס,
נאָר ס'טוט אין האַרץ אַ ריס:
אָ, זאָגט מיר, שיך, דעם אמת,
ווו זענען זיי די פיס?

The feet from those boots
With buttons like dew —
And here, where is the body
And there, where is the bride?

די פיס פון יענע טופל
מיט קנעפּעלעך ווי טוי, —
און דאָ — ווו איז דאָס גופל,
און דאָרט ווו איז די פרוי?

Where is the child
To fill those shoes

Why has the bride
Gone barefoot?

Through the slippers and the boots
I see those my mother used to wear
She kept them for the Sabbath
Her favorite pair.

And the heels go tapping:
With a clatter and a din,
From our old Vilna streets
They drive us to Berlin.

אין קינדערשיך אין אַלע
וואָס זע איך ניט קײן קינד?

וואָס טוט ניט אָן די כּלה
די שיכעלעך אַצינד?

דורך קינדערשיך און שקראַבעס
כ'דערקען מײַן מאַמעס שיך:
זי פלעגט זיי בלויז אויף שבת
אַרויסציען אויף זיך.

און ס'קלאַפּן די אָפּצאַסן:
וווהין, וווהין, וווהין?
פון אַלטע ווילנער גאַסן
מע טרײַבט אונדז קײן בערלין.

Vilna Ghetto, January 1, 1943

M. Gebirtig

IT BURNS

It burns, brothers, sisters, it burns,
The time of anguish--God forbid--now churns
When the village and you in one blow
Turns to ashes, to flames all aglow.
Nothing will remain at all--
Just a blackened wall--
And you look and you stand,
At burned village and land.

It burns, brothers, sisters, it burns,
To you alone this agony turns.
If you love your town, its name
Take the vessels, quench the flame.
Quench it with your own blood too:
Show what you can do.
Brothers, do not look and stand,
Each with folded hand.
Sisters, do not look and stand,
While town burns and land.

SH. KATCHERGINSKI

QUIET, QUIET

Quiet, quiet, let's be silent,
Graves are growing near
They were planted by our foes
And they blossom here.

Roads are leading to Panar
There's no turning back.
Our loved ones have disappeared
And the day is black.

Quiet, dear ones, do not cry,
Crying is in vain;
Never, never will our foes
Understand our pain.

There are shores that stop the oceans
Every prison has its wall;
To our sorrow, there is no limit,
None at all.

10

ES BRENT
(IT BURNS)

Andante

M. GEBIRTIG

Es brent bri - der es brent.
brent bri - der es brent.

rit.

S'ken cho - li - le ku - men der mo - ment.
Dos iz nor in aich a - lein ge - vendt.

Ven dos shte - tl mit aich tzu-za - men zol a - vek mit ash un fla - men
Ven dos shte - tl iz aich ta - ier nemt die kei - lim lesht dos fa - ier,

Blai - bn zol a pus - ter shliad shvar-tze pus - te vent.
Lesht mit ai - er ei - gn blut ba - vaist vos ihr kent.

Un ihr shteit un kukt a - zoi zich mit far - leig - te
Shteit nit bri - der ot a - zoi zich mit far - leig - te

hent. Un ihr shteit un kukt a - zoi zich vie
hent. Shteit nit bri - der un kukt a - zoi zich vie

un - zer shte - tl brent.
un - zer shte - tl brent.

3 times

Es

Fine

SHTILER, SHTILER

Andantino

Shti - ler, shti-ler, lo - mir shvay-gn,

Kvo - rim vak - sn do. S'ho - bn zey far -

flantst di so - nim; Gri - nen zey tsum blo.

S'fi - rn ve - gn tsu po - nar tsu,

S'firt keyn veg tsu - rik, Iz der ta - te

vu far - shvun - dn Un mit im dos glik.

Shti - ler, kind mayns, veyn nit, oy - tser,

S'helft nit keyn ge - veyn, Un - dzer um-glik

ve - ln so - nim Say - vi nit far-shteyn.

S'ho - bn bre- ges oykh di ya - men,

S'ho - bn tfi - ses oy - khet tsa - men,

Nor tsu un - dzer payn keyn bi - sl

shayn, Keyn bi - sl shayn.

12

(ANI MAMIN) I BELIEVE

I believe with perfect faith in the coming of the Messiah. And even though he tarry, still will I believe.

ANI MAMIN

Religioso

A - ni ma - min

a - ni ma - min a - ni ma - min

marcato

be - e - mu - no shlei mo

marcato

be - vi - as ha - mo - shi - ach be-

vi - as ha - mo - shi - ach a - ni ma - min ve

af al pi she - yis - ma - me - ach im

kol zeh a - ni ma - min.

Excerpts from Anthology of Holocaust Literature. edit. by J. Glatstein, et. al., Atheneum, N.Y., 1973.

"Polish Friends"

by Feygl Peltl-Miedzyrzecki

Helena Schiborowska of 36 Krochmalnia was another dedicated worker for us. She was a small, dark-skinned widow with children who hardly took time to bother with her own household chores because she was so busy helping persecuted, browbeaten Jews. When a hideout became unsafe, its occupant would call upon Helena for help. Her house had been raided as a result of tips supplied by informers, yet on occasion she would shelter a desperate Jew. She also tried to persuade her gentile neighbors to accommodate Jews, refusing to be daunted by their coolness toward the suggestion. When she did manage to enlist the cooperation of some neighbors, she would come to our secret meetings to tell us joyfully of her new achievement.

Helena Schiborowska did accept money for her efforts; however, she would then spend it on the unfortunate Jews under her care. All of us admired her generosity.

She herself lived in poverty. She sold her jewelry and donated the money to needy Jews. Not a few Jews owe their survival to the efforts of this benevolent little woman, who rendered help in so straightforward a manner, and with such understanding. She is still alive, and now lives in Warsaw.

"Chambon-sur-Lignon"

by Donald Lowrie

Most French Protestants have never ceased protesting since Huguenot days. Chambon was outraged by the reports of Jewish arrests and deportations. Almost as if it had been planned, Vichy soon gave the townspeople a chance to register their opinions.

Late in the summer of 1942 the Vichy Minister for Youth, Lamirand, making a propaganda tour of the region, came to Chambon accompanied by the préfet and called a meeting of youth organizations. His speech extolling Marshal Pétain was received politely, but afterward a delegation of thirty senior students at the college, with their two pastors, waited on him to present their formal protest against what Vichy was doing with the Jews. "And we must tell you, Monsieur le préfet," they said, "that if any attempt is made to molest the Jewish guests in our village, we will resist, and our teachers too."

This was something new in the préfet's experience. He spluttered that the deportations were not anti-Semitic "persecution" but simply a regrouping of European Jews in Poland. Then he inadvertently admitted that he had received Vichy orders to take the Jews from Chambon. Growing more angry and red-faced with every minute, he turned on the two pastors: "Be careful! I know what you've been doing here. I can show you letters I've received. When the time comes, we'll get your Jews, and you'd better let them go peaceably." And he stalked out of the room.

That same week the pastors and their students made plans to hide their Jewish guests. If refugees were not a novelty in Chambon history, neither was their concealment. Some of the hideouts chosen had been used three hundred years before by the Huguenots. The whole countryside was alerted, and scarcely a farmer refused to take in a refugee should this become necessary.

14

excerpt from "The Papacy in the Modern World"
by J. Derek Holmes

"In Dachau alone over two thousand Catholic priests died or were murdered.

Bernhard Lichtenberg was Dean of the Cathedral of St Hedwig in Berlin. When the Nazis distributed anti-Semitic publications in October 1941, he ordered the following announcement to be read from the pulpits of all the churches in the diocese: 'An inflammatory pamphlet anonymously attacking the Jews is being disseminated among the houses of Berlin. It declares that any German who, because of allegedly false sentimentality, aids the Jews in any way, be it only through a friendly gesture, is guilty of betraying his people. Do not allow yourselves to be confused by this un-Christian attitude, but act according to the strict commandment of Jesus Christ: "Thou shalt love thy neighbor as thyself'". He was denounced for reciting public prayers for Jews and for prisoners in concentration camps. When the Gestapo commissioner asked the Dean how he felt towards the Fuhrer, he replied:'I have only one Fuhrer, Jesus Christ'. Lichtenberg was sentenced to two years' imprisonment and in September 1943 he wrote: 'When I look back upon the last two years, I desire and am obliged to thank God with all my soul, as well as all who have been instrumental in carrying out his holy will upon me. It is my firm resolution to keep, with the help of God, the vows that in His presence I made at the end of the thirty day spiritual exercises. That is to say, I shall consider everything that happens to me, joyful or painful things, elevating or depressing, in the light of eternity. In my patience I will possess my soul. By neither word nor deed will I sin, and I will do everything out of love, and out of love I will suffer everything. I will have enough courage to live for another twenty years, but should God will that I die today, may his holy will be done'. He died during the following month on his way to Dachau where he was being sent on the grounds that he was a danger to public order."

Excerpts from:

"The Men With The Pink Triangles"
by Richard Plant
Christopher Street Feb. 1977

Over the last few years enough evidence has been accumulated to prove that the Third Reich exterminated countless gays throughout Europe. Numerous documents have finally come to light proving that many gays, arrested and indicted, but without a trial, were put into concentration camps and forced to wear a pink triangle (the homosexual equivalent to the Jews' yellow star) on shirt sleeves and pants; within the camps, gays were often beaten, tortured, or killed. The persecution started around 1935, and in many ways ran parallel to that of the Jews. Now, in 1977, some forty years later, we possess countless eye-witness testimonies to the Jewish holocaust; we can study detailed chronicles dealing with different countries; we can even watch films taken by the Nazis themselves. The Eichmann trial, thoroughly explored by Hannah Arendt, alerted even larger segments of the American public to the fate of the European Jews. But the gay minority has no Hannah Arendt. The books, the documents we have, most of them written in German, are sparse, and no film exists of the sufferings inflicted upon those men with the pink triangle.

Quickly, the famous paragraph 175 concerning sexual acts between males was changed to 175A. Even having your name listed in a suspect gay's address book could lead to incarceration.

In October, 1936, Himmler demanded the "elimination of all degenerates." He proceeded without legal procedure to move those already arrested—numbering thousands by now—into the camps. By November, 1941, Himmler, now in total command of all internal security operations, proposed castration for minor offenses, death for major ones.

The SS was Himmler's creation, an outgrowth not only of his anti-Semitism but also of his aversion to all "contragenics." I have coined this expression to characterize any group that doesn't fit into the framework of society—here anything non-Germanic, anything nonstandard: the Jews, the gays, the gypsies, the crippled, the handicapped, the feeble-minded, Jehovah's Witnesses.

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Neither the Swiss nor the French papers I read mentioned the arrest or disappearance of any gays in the Third Reich. Of course in those days we didn't hear much about concentration camps. Only in the forties, mostly through the efforts of Jewish organizations, did we learn what had been happening there. Furthermore, the gays who managed to escape always declared themselves to be political refugees; if they were Jewish, they didn't need to furnish any explanations.

Himmler added something new for men who wore pink triangles. Those who agreed to castration would be discharged from the camps. A few really believed this; they were castrated, but not freed.

They picked an inmate they didn't like, either one with a pink triangle or one with a yellow star—by now more and more Jews were brought in. Two guards threw him on the floor, a third put a metal bucket over his head. The first two men then started drumming on the bucket. After a while the victim began to lose control, to thrash around, to shout in terror. When the bucket was suddenly removed, they pushed him in the direction of the high voltage fence. Half unconscious, he would stumble against it and be electrocuted; if he didn't touch it, then they would shoot him for disobeying orders.

Aftermath

In 1969, a compromise law was pushed through in West Germany that abolished all of Hitler's 175A and most of 175. But while those who had worn the yellow star in camp, or the red triangle (political), were often granted some form of restitution, the courts ruled that gays imprisoned and/or tortured were not to be considered political, but criminal inmates. Those forced to wear the pink triangle were essentially to be treated like the Kapos with the green triangle. West Germany, like East Germany before it, has abolished the worst features of the anti-gay legislation, but it apparently still considers the killings of the men with the pink triangle legally justified.

Exerpts from The Nazi Extermination of Homosexuals
Frank Rector, Stein and Day, New York, 1981

The question of how many Nazi victims were homosexual is unanswerable. We know the Nazis were deadly intent on removing homosexuals from their own and other societies. In view of their proven ability to root out "undesirables," we begin to perceive that the number of gay Holocaust victims is substantial. If the Nazis eliminated, say, *only 5 percent* of *only* "bona fide" gays *only* in Germany, the victim count might total about 100,000 homosexuals done to death. This figure is based on the March 4, 1937, edition of the SS weekly newspaper, *Das Schwarze Korps* (The Black Corps), reporting that there were 2,000,000 homosexuals in Germany, which was probably an underestimation in view of Kinsey's 1948 publication of his findings on male sexual behavior in America.

Das Schwarze Korps vehemently called for the total extermination of all homosexuals. This was no ordinary editorializing blast. *Das Schwarze Korps* was the organ of the SS High Command, on whose every word Himmler ruled in every edition. Besides his homophobia, he was fanatically concerned about Germany's declining birth rate, which began in the 1920s and extended into the late 1930s; an hysterical obsession probably shared by Hitler. It was compounded by the hundreds of thousands of German males killed in World War I. Females counted for little in Nazi ideology except for their vital function as baby-producing machines and their role as kitchen-, hearth-, and children-tenders. Nazis were sexists and unconcerned about lesbians. Besides, lesbians could and did produce obligatory children for the Fatherland, while most male gays did not.

For a man who detested the law, Hitler was very legalistically inclined. He wanted the persecution of homosexuals legalized and the law profession obliged by drawing up the infamous Paragraph 175A. Since any major alteration in national German law could not be effectuated without Hitler's consent, we must assume he ordered the law written or at least approved it. Hence, within a year of the Blood Purge the persecution of homosexuals was escalated by the promulgation in June 1935 of Paragraph 175A, the first revision of Paragraph 175 in its sixty-five-year history. Until 1935, the only punishable offense under Paragraph 175 of the German penal code had been sodomy; under Paragraph 175A, nine possible "acts" were punishable, including a kiss, an embrace, even homosexual fantasies. As for the latter, in case you are wondering how fantasies can become detected, the answer is that many gays, like many straights, commit sexual fantasies to paper or in letters, and/or talk about them.

Paragraph 175A broadening Paragraph 175 spurred a tenfold increase in convictions on charges of homosexuality over the number preceding 1933. The law was also used to ensnare whomever the Nazis wanted to get rid of in this particularly vile fashion (aside from bona fide gays), such as dissident clergymen. The law was based on "wholesome popular sentiment" and thus became a handy hatchet wielded by good-thinking common-folk Germans, who denounced gays and suspected gays to the SS, SD, Gestapo, and civil police. In fact, they cried "faggot" about whomever they happened to dislike, regardless of the person's actual sexual orientation.

18

Jewish Partisan Song

ZOG NIT KEYNMOL
(Yiddish)

Text: Hirsh Glick

Zog nit keynmol, az du gehst dem letzten veg,
Himlen bleiene farshtelen bloye teg!
Kumen vet dokh unzer oisgebenkte sho,--
Svet a poik ton unzer trot--Mir zeinen do!

Foon greene palmenland biz land foon veisen shney,
Mir kumen on mit unzer pein, mit unzer vey
Un voo gefalen siz a shpritz foon unzer blut,
Shprotzen vet dort unzer gvure, unzer moot.

Svem di morgen-zoon bagilden unz dem heint
Un der nekhten vet farshvinden miten feint,
Nor oib farzamen vet di zoon un der kayor,
Vi a parol zol gein dos lid foon dor tzu dor!

Dos lid geshriben iz mit blut un nit mit blei,
Siz nit kein lidl foon a feygl oyf der frei,
Dos hot a folk tvishen falendike vent
Dos lid gezungen mit naganes in di hent.

Mo zog nit keynmol, az di geyst dem letzten veg,
Ven himlen bleiene farshtelen bloye teg.
Kumen vet dokh unzer oisgebenkte sho,--
Svet a poik ton unzer trot--Mir zeinen do!

TRANSLATED FROM THE YIDDISH BY AARON KRAMER

Never say that there is only death for you
Though leaden skies may be concealing days of blue—
Because the hour we have hungered for is near;
Beneath our tread the earth shall tremble: We are here!

From land of palm-tree to the far-off land of snow
We shall be coming with our torment and our woe,
And everywhere our blood has sunk into the earth
Shall our bravery, our vigor blossom forth!

We'll have the morning sun to set our day aglow,
And all our yesterdays shall vanish with the foe,
And if the time is long before the sun appears,
Then let this song go like a signal through the years.

This song was written with our blood and not with lead;
It's not song that birds sing overhead,
It was a people, among toppling barricades,
That sang this song of ours with pistols and grenades.

So never say that there is only death for you.
Leaden skies may be concealing days of blue—
Yet the hour we have hungered for is near;
Beneath our tread the earth shall tremble: We are here!

ZOG NIT KEINMOL

(SONG OF THE PARTISANS)

Words by
HIRSH GLIK

March

Zog nit kein - mol az du geist dem letz - ten
pal - men land biz val - ten land fun

veg. Ven him - len blai - e - ne far shte - in bloi - e
shnei, Mir ku - men on mit un - zer pain mit un - zer

teg. Ku - men vet noch un - zer ois - ge - benk - te sho, S'vet a
vei. Vu ge - fa - ln s'iz a shpritz fun un - zer blut, Shpro - tzn

polk ton un - zer trot mir zai - nen do. Ku - men vet noch un - zer ois - ge - benk te
vet dort un - zer gvu - re un - zer mut. Vu ge - fa - ln s'iz a shpritz fun un - zer

sho, S'vet a polk ton un - zer trot mir zai - nen do. Fun gri - nem
blut, Shpro - tzn vet dort un - zer gvu - re un - zer mut.

Fine

5 times

20

A MANIFESTO OF THE JEWISH RESISTANCE IN VILNA

Tens of thousands of us were despatched. But we shall not go !
We will not offer our heads to the butcher like sheep.

Jews, defend yourselves with arms!
Do not believe the false promises of the assassins or believe the words of the traitors.
Anyone who passes through the ghetto gate will go to Ponar!
And Ponar means death!

Jews, we have nothing to lose. Death will overtake us in any event. And who can still believe in survival when the murderer exterminates us with so much determination? The hand of the executioner will reach each man and woman. Flight and acts of cowardice will not save our lives.
Active resistance alone can save our lives and our honor.
Brothers! It is better to die in battle in the ghetto than to be carried away to Ponar like sheep. And know this:
Within the walls of the ghetto there are organized Jewish forces who will resist with weapons.

Support the revolt!
Do not take refuge or hide in the bunkers, for then you will fall into the hands of the murderers like rats.

Jewish people, go out into the squares. Anyone who has no weapons should take an ax and he who has not ax should take a crowbar or a bludgeon!

For our ancestors!
For our murdered children!
Avenge Ponar!
Attack the murderers!

In every street, in every courtyard, in every house within and without the ghetto,attack these dogs!

Jews, we have nothing to lose! We shall save our lives only if we exterminate our assassins.

Long live liberty! Long live armed resistance!
Death to the assassins!

The Commander of the F.P.A., Vilna, the Ghetto, September 1, 1942

The Last Wish of My Life Has Been Fulfilled

It is now clear to me that what took place exceeded allexpectations. In our opposition to the Germans we did more than our strength allowed--but now our forces are waning. We are on the brink of extinction. We forced the Germans to retreat twice--but they returned stronger than before.

One of our groups held out forty minutes; and another fought for about six hours. The mine which was laid in the area of brush factory exploded as planned. Then we attacked the Germans and they suffered heavy casulties. Our losses were generally low.That is an accomplishment too.

. I feel that great things are happening and that this action which we have dared to take is of enormous value.

We have no choice but to go over to partisan methods of fighting as of today. Tonight, six fighting-groups are going out. They have tow tasks-to reconnoitre the area and to capture weapons. Remember, "short-range weapons" are of no use to us. We employ them very rarely.) We need many rifles, hand-grenades, machine-guns and explosives.

I cannot describe the conditions in which the Jews of the ghetto are now "living". Only a few exceptional individuals will be able to survive such suffering. The others will sooner or later die. Their fate is certain, even though thousands are trying to hide in cracks and rat holes. It is impossible to ligh a candle, for lack of air. Greetings to tou who are outside. Perhaps a miracle will occur and we shall see each other again one of these days. It is exteremely doubtful.

The last wish of my life has been fulfilled. Jewish self-defense has become a fact. Jewish resistance and reveng have become actualities. I am happy to have been one of the first Jewish fighters in the ghetto.

Where will rescue come from?

MORDECAI ANILEWICH

During the Revolt, 1943,
Warsaw

22

The Warsaw Ghetto

Those Jews who succeeded in evading the Nazis joined the underground forces of the captive countries. Their stories of individual valor are gradually becoming known as part of the heroic struggle of liberation through which so much of Europe went. One story, however, that of the Warsaw Ghetto, is exclusively Jewish. The Warsaw Ghetto, like similar ones in a number of Polish towns, confined the local Jewish population as well as deportees from other countries. Soon after its establishment, in October, 1940, it contained half a million people, 200,000 more than the area held originally. It was surrounded by a high wall; its inmates were provided with very little food, and that the worse possible, and they were deprived of hygienic aids and medicines. The death rate was so high that the daily burials had to be made in mass graves. Nevertheless, the Jews organized a pathetic semblance of community life in which mutual assistance and the education of children were the dominant features. The Jews refused to become demoralized.

In July, 1942, the Germans began a systematic liquidation of the Warsaw Ghetoo, just as they were doing similarly with imprisoned Jewish populations elsewhere. In order to prevent resistance and rebellion, the Nazis resorted to trickery and sly subterfuge to keep their victims ignorant of their ultimate fate. No one knew for certain, but everyone suspected what was happening to the 6,000 to 10,000 persons who were deported from Warsaw daily. By the Autumn of 1942 only some 40,000 remained in the Warsaw Ghetto, and for a time the deportations ceased. On January 19, 1943, they were to be resumed, and there then occurred the first opposition to the Germans on the part of Warsaw's Jews. The Nazis took a fearful revenge; yet this was but the prelude to a greater uprising a few months later.

From the very beginning, some Jewish had kept in touch with the underground forces outside the ghetto. At great risk they had smuggled in a quantity of small arms and ammunition which they kept hidden against the day when plans for resistance would be completed. Evidently that day had been postponed so long because of the unwillingness of the Jewish community leaders to believe the reports about the Germans. But by early 1943, the remaining Jews chose to die fighting.

On April 19, 1943, which happened to fall on the first night of Passover, a detachment of Nazis arrived in the ghetto to deport a number of Jews and their families. They were greeted with pistol shots and hand grenades. Thus began a struggle that began for more than a month. Practically unarmed, the population consisting for the most part of women and children, held off all the might that the Germans could muster -- their tanks, their field guns and their airplanes. Most of the ghetto was soon on fire. For days and nights it flamed, and the fire consumed house after house, entire streets. Columns of smoke rose, sparks flew, and the sky reflected a red, frightening glow. Nearby, on the other side of the wall citizens of the capital strolled, played and enjoyed themselves. They know that "the Jews were burning." Any Jew who was caught was tortured to death or thrown into the flames. The Germans were acting in accordance with their Nazi training; the Jews fought with Maccabean courage and intelligence. Every house became a fortress under the flags of Zion and of Poland, every street was a battlefield. The German losses were high. On the forty-second day of fighting only one house still remained standing, and the few surviving Jews contested every floor until none was left to fight. Some Jews escaped through the sewers under the ghetto walls, but most were subsequently killed in the hills to which they retracted to join with other partisans.

Warsaw, the Nazis triumphantly announced, was at last "free of Jews."

In That Blaze

by Haim Gury

In that blaze, which harrowed your tormented, charred body,
We lit a fire- a guide torch for our soul;
In it we also kindled the flame of liberty,
By which we went forth to battle for our soil.
Your pain, which has known no equal,
We melted down to masons' chisels and sharp-pronged ploughs;
Your shame we transformed into rifles,
Your eyes, into beacons for homing ships in the night...

Out of the smouldering shambles of your town
We took a scorched cloven rock,
And it became the cornerstone and foundation stone,
The stone of the wall unbreached.
Your song, stifled in the flames,
Burst forth from the mouth of the shock troops like a vow,
And with it rang out the power and the glory,
And the ancient hope never forlorn...

To the cremated ghetto we have raised a monument,
A monument of life unceasing.

"A VOW"

In the presence of eyes
which witnessed the slaughter;
which saw the oppression
the heart could not bear,
And as witness the heart
that once taught compassion
Until days came to pass
that crushed human feeling,
I have taken an oath: To remember it all;
To remember not once to forget!

Forget not one thing to the last generation
when degradation shall cease,
To the last, to its ending,
when the rod of instruction
shall have come to conclusion.
An oath: Not in vain passed over
the night of the terror.
An oath: No morning shall see me
at flesh-pots again
An oath: lest from this we learned
nothing.

Abraham Shlonsky

24

Our God and Creator, we thank You for the sense of justice You have implanted within us, and which always seeks, though at times haltingly, to express itself in daily life.

Make us, O God, more steadfast in our desire to do Your will. Teach us that the men and women around us are our brothers and sisters, and fill us with such love for our fellow creatures that we will never wrong them, or exploit them, or take advantage of their weakness or ignorance.

Kindle in us a passion for righteousness. Grant us the vision to see that only justice can endure, and that only in being just to one another can we make our lives acceptable to You.

May we by our thoughts and our deeds hasten the time when wrong and violence shall cease, and justice be established in all the earth.

◆ ◆

Let justice roll down like waters, וְיִגַּל כַּמַּיִם מִשְׁפָּט,

and righteousness like a mighty stream. וּצְדָקָה כְּנַחַל אֵיתָן.

◆ ◆

כִּי־אָפֵס הַמֵּץ, כָּלָה שֹׁד, תַּמּוּ רֹמֵס מִן־הָאָרֶץ, וְהוּכַן בַּחֶסֶד כִּסֵּא. וְיָשַׁב עָלָיו בֶּאֱמֶת, בְּאֹהֶל דָּוִד, שֹׁפֵט וְדֹרֵשׁ מִשְׁפָּט, וּמְהִר צֶדֶק.

When oppression is no more, and exploitation has ceased, and the arrogant have vanished from the land, a throne will be established in steadfast love. And in the tent of David, one who judges and seeks equity, and is swift to do justice, shall sit there in faithfulness.

◆ ◆

Country:	Jewish Population September 1939	Jews killed	Percentage of Jewish deaths
1. Poland	3,300,000	2,800,000	85%
2. USSR (occupied territory)	2,100,000	1,500,000	71.4%
3. Rumania	850,000	425,000	50%
4. Hungary	404,000	200,000	49.5%
5. Czechoslovakia	315,000	260,000	82.5%
6. France	300,000	90,000	30%
7. Germany	210,000	170,000	81%
8. Lithuania	150,000	135,000	90%
9. Holland	150,000	90,000	60%
10. Latvia	95,000	85,000	89.5%
11. Belgium	90,000	40,000	44.4%
12. Greece	75,000	60,000	80%
13. Yugoslavia	75,000	55,000	73.3%
14. Austria	60,000	40,000	66.6%
15. Italy	57,000	15,000	26.3%
16. Bulgaria	50,000	7,000	14%
17. Others	20,000	6,000	30%
	8,301,000	5,978,000	72%

The death of these 6,000,000 does not constitute the sum of the German crimes, since any consideration of the Nazi Holocaust would be parochial if it did not consider all of the 29,000,000 victims of World War II. Nor was this crime of genocide, the attempt to destroy a people, limited to the Jews; the Nazis had also set their sights on exterminating the Gypsies. All the occupied countries suffered under German rule.

26

BACKGROUND INFORMATION

Events leading to the Nazi persecution of homosexuals and the atrocities of the concentration camps

1871 King Wilhelm established the Second Reich and adopted the Bavarian code. Paragraph 175 of this code outlawed "lewd and unnatural behaviour", prescribing prison sentences ranging from one day to five years.

1897 Adolf Brand, Magnus Hirschfeld and Max Spohr established the first Gay Rights organization—the Scientific Humanitarian Committee.

1898 A petition of 900 signatures was submitted to the Reichstag demanding the repeal of Paragraph 175. The petition failed. More petitions were submitted throughout the next ten years.

1910 The Government proposed outlawing Lesbian acts.
The bill failed to pass.

1919 Hirschfeld opened the Institute for Sexual Science in Berlin.

1920 Hirschfeld (Jewish as well as homosexual) was attacked by Anti-Semites in Munich. Later in the same year he was attacked by Nazis and left on the pavement with a fractured skull.

1921 Eros Theatre, the first homosexual theatre, was started by Bruno Mattusek in Berlin. The SA, Storm troopers, the original Nazi paramilitary organization was founded.

1923 Fascists shot and wounded several members of an audience for Hirschfeld's first pro-homosexual film "Different from the Others" in Vienna.

1925 Reconstruction of the National Socialist Workers Party (the official title of the Nazi party).
Summer: Formation of the first SS units.
Ernst Röhm, one of Adolf Hitler's chief advisers, and a homosexual, pressed charges against a 17 year old hustler who had robbed him the 'morning after'.

1928 The National Socialist Party issued their official view of homosexuals on May 14th:
"It is not necessary that you and I live, but it is necessary that the German people live. And it can live if it can fight, for life means fighting. And it can only fight if it maintains its masculinity. It can only maintain its masculinity if it exercises discipline, especially in the matters of love. Free love and deviance are undisciplined. Therefore, we reject you, as we reject anything which hurts our people. Anyone who even thinks of homosexual love is our enemy."
Reichstag Committee, by a vote of 15 to 13, approved the Penal Reform Bill which abolished all homosexual crimes.

1929 The Stock Market crashed.
Penal Reform Bill set aside before taking effect.
The Nazis were swept to power.

1930 Ernst Röhm made head of Storm troopers.

1933 *January*: Hitler becomes Reich Chancellor
March: Dachau concentration camp set up.
April: Formation of the Gestapo (secret state police), Berlin. Hirschfeld's Institute of Sexual Science ransacked by Nazis.

1934 *June: The Night of the Long Knives*: Röhm shot dead. Hitler issued an order to purge all homosexuals from the Army, 200 SA leaders were rounded up in Berlin and massacred.
July: Gay Rights activist Kurt Hiller was arrested and sent to Oranienburg concentration camp.

A law was passed condoning the sterilization of all homosexuals, schizophrenics, epileptics, drug addicts, hysterics and those born blind or malformed. By 1935, 56,000 people had been thus 'treated'. In actual practice, the homosexuals were literally castrated rather than sterilized. All activities of Hirschfeld's League of Human Rights were banned, and the homosexual movement was crushed.

1935 On the first anniversary of the Röhm Putsch, Paragraph 175 was revised: ten possible homosexual 'acts' were punishable, including a kiss, an embrace and even homosexual fantasies.

1936 Excerpt from the speech by Heinrich Himmler: "In our judgment of homosexuality—a symptom of degeneracy which could destroy our race—we must return to the guiding Nordic principles 'extermination of degenerates'" "Protective custody"—internment in concentration camps—begins for civilian offenders, including homosexuals. The early concentration camps were detention centers: they were turned into extermination camps after 1940.

It is estimated that between a quarter and half a million homosexuals died in the concentration camps. The exact figure is not known because the Allies retained Paragraph 175a as a functioning law. A pink triangle surviving the war could not reveal why he had been incarcerated—it was still against the law and he could be returned to prison. The law was abolished in 1969, but the courts ruled that imprisoned homosexuals were still to be considered criminal and not political inmates, and thus were not entitled to restitution.

Source: Bent by Martin Sherman, Avon Books, 1979

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OF DEVOTIONS AND MEDITATION

April, 1981

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Editor

†

FRAMEWORK OF DAILY PRAYERS

O Lord Jesus Christ, I would pray this day:

For thy Church, here and throughout the world;

For our ministers, and all who are working in thy Church;

For my relatives and dear ones, and all whom I shall have contact with today. (Especially for someone, perhaps, whom I dislike or with whom I feel annoyed.);

For anyone I know who is sick or in trouble . . . with thanks for any recent recovery;

For myself, that I may be dedicated anew to the service of my neighbor, and of thee, my heavenly Father. Amen.

The Lord's Prayer

SUNDAY, APRIL 5, 1981

Prayer for the Week

O Lord, thou Divine Lover of our souls, who dost seek us with an infinite yearning even as we flee from thee and desire nothing but our own: Before thy love "which wilt not let us go" we can only bow down in awe and wonder. That thou dost continue to love us, in spite of ourselves and what we are and do! That thou dost seek to win our hearts, even though we reject thee and try to close our hearts to thee and shut thee out of our lives! That though we wear out our hearts by rejecting thee, so that death stands at the door, thou dost implant in us a new heart that we may live; that, finally returning thy great love, we may know the joy and the peace and the blessedness which thou dost yearn to give thy children.

O Lord, may we say "yes" to thy eternal wooing, and receive thee with all our hearts and souls and minds and strength!

Amen.

✝

Let Us Worship

..Create in me a clean heart, O God, and put a new and right spirit within me. Restore to me the joy of thy salvation, and uphold me with a willing spirit.

Responsive Reading: Psalm 51
Prayers: Prayer for the Week
The Lord's Prayer
Bible Reading: John 11
Hymn 117: "When I Survey The Wondrous Cross"
Reading from Swedenborg: The Earthly Body
Sermon: The Day Love Died
Hymn 120: "My Faith Looks Up To Thee"

**The grace of our Lord and Savior
Jesus Christ be with us all. Amen.**

The Earthly Body

The natural man supposes that it is the body that lives. He would deny the resurrection unless he believed that "at the last day" everyone will rise again in his physical body. The truth, however, is that man rises immediately after death, in a body so similar to his former one that he knows no difference. But this body is his internal being, which constitutes what is human and alive in him, and is not the corporeal envelope in which it was formerly clothed.

This earthly part is no longer of use to him, as he is in another world, which calls for other functions and powers. Thus he sees not with earthly eyes, but with the eyes of the internal man by which—through those of the body—he had before seen material objects. He also feels and touches, but agian not with physical hands. So with the rest. Moreover, every sense is more perfect there, because when the internal acts into the external, as is the case in the world, sensation is dulled and obscured, but not so when the internal is freed from it.

Angels marvel exceedingly that we should believe that we will not see eternal life until "the last day when the world shall perish," when actually the "last day" for everyone is when he dies. Also, that we should imagine that we will then be clothed again with cast off dust, when yet deep down we know that it is not the case. For when one dies, who does not say that his spirit is in heaven? Who does not comfort the dying by assuring them that they will shortly find themselves in the other life? Yes, people know these things. They think and speak this way when prompted by their own spirit, however differently they may state the matter when talking according to the teachings of their church.

A.5078.

The Day Love Died

"Lord, if thou hadst been here, my brother had not died."
John 11:21

A deep spiritual lesson, relevant to this holy season, is to be found in the moving account of the death of Lazarus. We enter the home of Martha, Mary and Lazarus: a place frequented by the Lord whenever he was in the vicinity of Bethany. Deep gloom had settled over the household, for Lazarus was dead. In a last desperate attempt to restore their brother to health, the two sisters had sent an urgent appeal to the Lord to come and apply his miraculous power of healing the sick. But Lazarus died before the Lord arrived, and the Lord's seemingly needless delay must have added to the anguish of the sisters. As the Lord approached, Martha went forth to meet him and burst our with deep feeling, "Lord, if thou hadst been here, my brother had not died."

This touching episode, which finally was to have a happy ending, appears far removed from the complex crisis confronting society today. The little grief-stricken home in Bethany, darkened by death, does not seem to be at all related to the angry gangs roaming our streets out of control, and the sordid life in our modern ghettoes. But the tragedy in Bethany was also concerned with a human situation. There are wide and profound implications in Martha's outburst, "Lord, if thou hadst been here, my brother had not died." Lazarus is more than an individual in a tiny village long ago and far away; he is also a symbol representing a particular quality present in human nature. Lazarus was a friend of the Lord, although he was not a disciple, not one of those who were personally instructed by him. The Lord loved Lazarus nonetheless. Closer thought will help to show us that he personifies the simple good in the human heart: that relatively pure but enlightened spirit of charity which all people have to some degree. Lazarus was dead; sometimes love, pure and compassionate, dies too in the human heart.

All the lawlessness and riots in our streets, all the protests

and sit-ins are the result of the death of sympathy and understanding in the heart. Human concern for fellowman has been lying in a grave, dead, for a long time. Do not suppose that the anguished pleas for life, for liberty and fair opportunity, spring forth from the neglect and repression of only a single generation. Several centuries of hurt are now exploding in violent action. As the light of a new day penetrates the dark cells of an imposed social isolation, there is a wild rushing by the prisoners for the free air and sunlight streaming through the open door. For a time at least those who have found the new freedom will tend to follow leaders who lack judgment and emotional stability; for a time hate will be rampant, for Lazarus dies not only in the hearts of the affluent classes but in the underprivileged minority groups as well.

What will permanently solve this crisis in society? Socialogists and urban planners suggest better housing, programs for youth, and job opportunities. Others maintain only massive expenditures of money by the national government can effectively alleviate the problem. More enlightened leaders realize that better education is the only secure hope for those who do not possess the skills required for gainful employment. These and other measures are thought to be the answer to the serious epidemic of unrest sweeping the ghetto areas of our cities. Certainly all methods for easing the situation should be applied at once and with intensity. But will all of these efforts awaken the dead Lazarus, buried in a deep grave? To what avail will all of the work, the huge investment of money be, if the simple spirit of charity in us lies dead or in a deep coma? Under such circumstances the remedy will only be temporary. The roots of unrest will still be left in the ground. Greed, jealousy and hate will soon bring another harvest of weeds to choke the flowering society.

For a lasting solution we look to the Lord. No doubt Martha and Mary did their best to restore their brother to health by using the few remedies available to them. No doubt a local physician had been called in, and perhaps others who had a reputation for healing were brought to the bedside. But in spite of these efforts Lazarus died. It was only in the final hour of desperation that the Lord was sent for. Perhaps it will take our nation many summers of violence and winters of bitter confrontation before there will be a general turning to the Lord for help. Martha was right when she said to the Lord, "If thou hadst been here, my brother had not died." It is equally true that if the Lord's love and compassion had not died in our hearts and minds, the sorry torment of our cities would never have become a shameful and costly chronicle in our history.

It may seem that, whenever we call upon the Lord, he is far away, or preoccupied with matters elsewhere in his vast universe. Here we are dealing with an appearance. The absence of the Lord is caused by man himself, and not by any removal of the divine from the affairs of the world or the individual. No doubt there are many who condemn the Lord for not intervening in the outbreaks of hate and retaliation which spark civil disorders. Those who cry for this kind of divine help would be quite satisfied to sit quietly by while some overpowering manifestation of divine disapproval filled the rioters with fear and thus enforced a state of peace. But would such use of divine omnipotence make us aware of our lack of love and tolerance? Alas, no. Instead, self-righteousness and complacency would flourish unimpeded.

For good reasons the Lord's providence does not allow us to stand aloof and view the agonizing spasms of society with detachment. The goal the Lord has in view for the human race requires us to change, to reform completely our ways of feeling, thinking and acting; in short, to regenerate, to be reborn, to acquire a new will and a new understanding. There needs to be implanted in the human spirit purer affections and a different concept of life and brotherhood. The events in the world are so designed and overrruled by divine providence that this transformation receives maximum encouragement and opportunity. The Lord wants us to see that the violence we are witnessing today reflects the disorderly passion which are rioting in our hearts. Unless the unhealthy states of the soul were permitted to break forth in outward form, they would remain unseen and become lethal poison to the whole spirit. We may need to resign ourselves to the grim reality that these ugly manifestations of inward greed and hate will continue until they are loosened and removed from our nature. The good which will eventually come forth from these civil disorders cannot be seen in the present, but when they are studied by historians with the perspective of many years, the workings of divine providence will be apparent for those who wish to see

In Martha's emotional outburst we see that, at least for the moment, her faith in the Lord had faltered. It was not conceivable to her that the merciful providence of the Lord would permit her brother to die; it was unthinkable to her that if the Lord had been present he would have permitted Lazarus to die. She interpreted events in accordance with her own desires and in conformity with her idea of what was good, rather than in the Lord's plans for Lazarus. Because the death of her brother was contrary to her wishes, she felt the Lord was far away, distantly

removed from the scene. Is it any wonder Martha was troubled and melancholy? Are we making the same mistake today? We don't want to face squarely the significance of the social revolution taking place before our very eyes. We would far rather believe the death and pillage are caused by the crass ingratitude of minority groups who don't know when they are well off, rather than by the greed and indifference of the more privileged segments of society. On the other side, the rioters strike out blindly, not knowing or caring how many innocent people suffer.

How reassuring were the words of the Lord to Martha, "Thy brother shall rise again." This promise is also made by the Lord regarding the dead Lazarus within us: the love of simple charity. At this hour the Lord seems far away, and our Lazarus has long been laid to rest in his tomb. Up to this hour, in spite of our concern and grief over the lawlessness in the land, there has been no concerted voice calling the Lord for help. We sit in our house of mourning and weep. Lazarus is dead. Must the sorrow and the agony of our times be increased and extended before we turn our anguished hearts to the Lord and beseech him to restore vitality to our lifeless spirit of charity, understanding, and brotherhood?

(The sermon for this week is by the Rev. Clayton Priestnal, Pastor of the New Church—Swedenborgian—in New York City.)

Meditation for the Week

MONDAY—April 6

BIBLE READING: Psalm 92

To look above self is proper to man, and to look below self is proper to beasts. In proportion as one looks above himself he is a man and also is an image of God. A.7821

O Lord, give us the upward look that thou mightest lift us up to heaven and to thyself. Amen.

TUESDAY—April 7

BIBLE READING: Proverbs 8

Whether you say man, or his mind, it is the same thing. Man is not man from the form of his body, but from his mind. Man is such a man as his mind is, most especially such as is his will. A.7848

O Lord, make us truly man, in heart and in spirit, truly human in thy image and likeness, that so we glorify thee, our Maker. Amen.

WEDNESDAY—April 8

BIBLE READING: John 3:1-15

That which is conceived and born(anew) is not the man as a man, but is the faith of charity. This makes the spiritual of man; thus as it were makes the man himself anew. A. 8043

Dear Lord, we would achieve through thy grace and strength the destiny for which thou hast created us. Turn us unto thyself, O Lord, and renew a right spirit within us! Amen.

THURSADY—April 9

BIBLE READING: Matthew 7:7-23

Without the perception and affection of truth and good, man is not man. The whole man, from head to heel, interiorly and exteriorly, is nothing but his own truth or falsity, and his own good or evil, and his body is the external form of them. A. 10264

O Lord, we would be angel-men., even here and now. Strengthen and enlighten us to build what is good and true into our being, that we may have right to the tree of life, and may enter in through the gates into thy City of Life. Amen.

FRIDAY—April 10

BIBLE READING: Revelation 21

Man has this in common with the angels: that his interiors have equally been formed to the image of heaven; and also that he becomes an image of heaven in proportion as he is in the good of love and of faith. H. 57

O Lord, may we keep ever before us the example of thy Perfect Life, that by praying and working and following we attain our true stature of a man, that is, of an angel. Amen.

SATURDAY---April 11

BIBLE READING: Galatians 2

These two faculties, freedom and reason, are not proper to man, but are of the Lord with him; and in so far as he is man, they are not taken away from him. L.101

O Lord, we pray that thou wouldest give us grace and strength so to live that thou mayest live in us and truly make us man. Even so, come, Lord Jesus. Amen.

Palm Sunday Prayer

"Blessed is he that cometh in the name of the Lord! Hosanna in the highest!"

O Lord our Savior God, thou King of kings and Lord of lords: may this Palm Sunday be a doubly glad and joyful welcoming of you, both as we remember your triumphal entry into your Jerusalem of old and as we this day lift up the gates of our hearts and bid you enter as Lord and God, and to reign in us as our King of Glory.

O blessed Savior, as thou didst make thy entry into thy Holy City of old, in the midst of a rejoicing and adoring throng, so enter, we pray thee, into the city of our hearts and take possession there.

Set us thy throne in us, O Lord. Thou, who art more kingly than the most exalted kings of the earth: whose royalty and dominion are those of truth eternal: whose laws are those of love undying: whose power is of the Spirit, forever undefeated and triumphant over the passing victories of the world. Set up thy throne in our hearts. Reign thou within us, and order our lives, we pray.

May we wave our palm branches before you in glad confession of thy name and of thy saving power, and may we cry with thankful and worshipping hearts, "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord: Hosanna in the highest! Amen.

READING FROM SWEDENBORG

Entry Into Jerusalem

To sit upon an ass and the foal of an ass was the mark of distinction belonging to a chief-judge, and also to a king. He who does not know what is signified by a horse, a mule, and the foal of an ass, supposes that the Lord's riding upon the foal of an ass signified poverty and humiliation, whereas it signified magnificence. Therefore the people then proclaimed the Lord king, and strewed their garments upon the road. The reason why this was done when he went to Jerusalem was because the church is signified by Jerusalem.

The reason why garments signify truths is because the light of heaven is divine truth proceeding from the Lord as the sun there, and all things which exist in the heavens exist from that light, as is the case also with the garments in which the angels appear clothed.

"Blessing," when ascribed to the Lord, signifies thanksgiving that from him comes all the good of love and the truth of faith, and thence heaven and eternal felicity to those who receive them. Nothing is a blessing except what is given from the Lord, for that alone is blessed because it is divine and eternal, and contains in itself heaven and eternal felicity.

Palms signify the good of truth, that is, spiritual good. From this is all joy of the heart, for spiritual good is the affection itself or the love of spiritual truth. Therefore formerly by waving palms in their hands men testified their joy of heart and also showed that they were acting from good. This is the signification of the palm branches carried by those who welcomed Jesus into Jerusalem, crying: "Blessed is he that cometh in the name of the Lord, the King of Israel." E.31; 195; 340; 458

Victory

This is the first of the two great days of victory in the Christian year. Palm Sunday represents the Lord's conquest of all that is worldly, including his own human inheritance. It is a necessary preparation for the joy of Easter, when we celebrate his victory over death.

The events of the first Palm Sunday have been recounted many times from all Christian pulpits, but there is rarely time to include a statement that throws light on the entire lesson. Not long after the triumphal entry into Jerusalem, and shortly before his betrayal and arrest, Jesus said to the disciples (John 16:33), "In the world you shall have tribulation, but be of good cheer; I have overcome the world."

Let us pause for a moment over the word "tribulation," which is retained in modern translations. In general it refers to severe trials, which may be any one of a great variety. The term itself, however, comes from the Latin word for a threshing sledge, more commonly known as a flail. It has no doubt been a long time since any of us saw a farmer threshing grain with a flail, but we may recall the rotary action by which a series of light blows removes the chaff without crushing the grain.

It is probably true that more people are overcome by repeated frustrations than by any single blow. We learn to meet emergencies with courage but are seldom prepared for the frequent repetition of failures and disappointments that most people have to face. It is said of the New Jerusalem, which represents the truly spiritual life, that within its walls there shall be no weeping, nor crying, nor sorrow. Why is it, then, that good cheer is widely regarded as something that comes only after a long period of suffering? Our Church teaches in this regard (H.358), "Man has no need to walk with a devout look, a sad and sorrowful face, and a bowed head, but gladly and cheerfully (H.358).

It is true, as our Lord said, that there is tribulation in the world. The causes from which we are brought low in spirit, however, come from states within us which oppose the spiritual life. We should not think of good cheer as something far in the

future, nor as a reward for being patient in suffering. Gladness of heart could not exist without the Lord's victory over evil, nor without the entrance of his love and truth into our spirit.

The Pharisee who thanked the Lord because he was not "like other men" was greatly deluded by self love, and so are all who believe that they can earn happiness by their own efforts. At the same time, it is our duty to be of good cheer, for the Lord overcame the world not for his own sake but for ours. If we would keep his commandments, we must learn that good cheer is an essential law of the spiritual life.

Now, being of good cheer means a great deal more than the habit of looking on the bright side of life, or being optimistic regarding the future. Actually, it means having the courage to trust in the Lord at all times. To have good cheer means to face trouble unafraid, to have hope when all seems lost, and to look ahead with perfect confidence.

If the world should suddenly lose all the contributions made by those whose handicaps would justify their seeking only their own comfort, conspicuous gaps would appear in almost every branch of culture. Homer is said to have been blind. Robert Louis Stevenson had miserable health during a large part of his forty-four years, and Beethoven did not let deafness halt his composing.

Those who feel that attention to joy might interfere with the serious duties of obeying the commandments and shunning evils as sins against the Lord should consider this statement (John 15:11): "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Christian missionaries to foreign lands wondered for a long time why the natives were slow in accepting them. Little by little, as friendships were built upon certain mutual interests, especially music, part of the truth was revealed. As one observant native of Burma expressed it, "How can you ask us to give up ways that make us happy when you are always so stern and sad?"

Many people who try hard to obey the commandments and lead a good life take the joy out of it by feeling sorry for themselves. They often think of themselves as martyrs, overlooking the fact that most of the original Christian martyrs entered the arena singing psalms and hymns of praise. The fact is that one who is joyous for the Lord's sake has no thought whatever of being a martyr. For centuries too long, the Christian life was presented as being almost entirely devoid of joy. Just try to find a cheerful saint in paintings of the middle ages!

Our doctrines state (A.548), "Love is such that its joy is to be of service to others." There are countless ways of serving others, and not the least of these is setting an example of friendly affection. Few things are shared more readily than the good

cheer of a happy heart, bringing a feeling of security which one has to experience before he can describe it to others.

The words of Jesus, "I have overcome the world," should teach us that there is no need for us to attempt what he has already accomplished. Too often, perhaps, we dwell upon what we would like to do if we could, or what we should have done in the past, but did not. Instead of speculating upon what is impossible, it is better to be concerned with pratical matters, and there is nothing more practical than actually doing what Divine Providence has placed within our reach and ability.

It is by so doing that we can most deeply feel the Lord's presence with us as we learn to walk with him. The joy of Palm Sunday will not be for one day only, but will be remembered whenever we go forth in the name of the Master, finding happiness and joy in serving him now and evermore.

(The sermon for this week is by the Rev. Wilford Rice, Pastor of the Church of the New Jerusalem—Swedenborgian—in Cambridge, Mass.)

MAUNDY THURSDAY

A Prayer

O Lord, our Savior God: As we sit this night in memory at your Table, and remember how at the Last Supper you instituted the Sacrament of Holy Communion, we pray that as we partake of the Bread and of the Wine ours may be the living faith that you are verily with us in your Divinely Human Presence. Be with us this night as we open our hearts and minds to you and as we acknowledge you as the Lord of Life, "in whom we live and move and have our being."

As we do this in obedience to your blessed command, "This do in remembrance of me," may we also rededicate ourselves to your further command, also given us this night, in your symbolic washing of your disciples' feet: "If I, your Lord and Master, have washed your feet, you also ought to wash one another's feet." May we see in this act of humility and love the call to service of one another in your name.

As our feet bring us most intimately into touch with the earth beneath us, and become begrimed by the dust and dirt of life, so may we know that, while the spirit within us reaches heavenward to you, the lower parts of our being touch the world around us and must be cleansed from all that unfits them for your presence. So may we see in your command to "wash one another's feet" the duty of each of us to be actively concerned with the welfare of those around us.

May we be more determined to help others by our sympathy and kind counsel when they fail in life's struggle, as we all do; when they lose their way and sin; when they fall short of the ideals you have given us. May we mourn with those who sorrow, seeking to sustain them in your name with the hope of you, our Lord. May we seek to raise up, by your power, those who are crushed beneath the many burdens of life, and may we remind those who are in despair of your bright promises of help and consolation.

May we strengthen, by our love and concern, the blessed ties that bind us together as your children, and may all our service to one another be done in obedience to your command and example given us this night, whereof you have said, "If you know these things, happy are you if you do them." Amen.

READING FROM SWEDENBORG

Temptation

"He endured temptation even to the passion of the cross."

Every temptation is attended with a kind of desire, otherwise it is not a temptation, and therefore consolation follows. He who is tempted is brought into anxieties which induce a state of despair as to what the end is to be. The very combat of temptation is nothing else. He who is sure of victory is not in anxiety, and therefore is not in temptation.

The Lord also, as he endured the most dire and cruel temptations of all, could not but be driven into states of despair. These he dispelled and overcame by his own power. This may be clearly seen from his temptation in Gethsemane, as recorded in Luke, Matthew, and in Mark. From these passages we may see what was the nature of the Lord's temptations—that they were the most terrible of all; that he felt anguish from the very inmosts, even to the sweating of blood; that he was then in a state of despair concerning the end and the event; and also that he had consolation.

The Passion of the Cross was the extremity of the Lord's temptation, by which he fully united his Human to his Divine and his Divine to his Human, and thus glorified himself. This very union is the means by which those who have faith in him, which is the faith of charity, can be saved. This union could not be affected otherwise than by the most grievous combats of temptations and victories, and at length by the last, which was that of the Cross. A. 1787; 2776

A Prayer

O Lord Jesus—thou God-Become-Man that we may know thee as thou dost bring thyself close to us, enabling us to enter into a warm and intimate friendship with thee and to find life as it truly can be lived:

O Lord Jesus—thou Man-Become-God that we may know the worth of our humanity as we see the heights to which thou didst lift it:

In these holy days set apart for self-searching and for drawing closer to thee, we pray that as we behold thy Perfect Life we may not despair at seeing in ourselves all that still separates us from thee: all the failures and sin and wrong doing which still mars our lives.

We pray, rather, that seeing how poor and empty our lives are we may be inspired by the beauty and power of that Life to acknowledge our condition and turn to thee, our only source of strength, that we may truly live. Amen.

O God our Savior, who hast shown us the true way of blessedness in thy life amongst us, and who in thy suffering and death dost teach us that the path of love may be a Crown of Thorns: Give us grace to learn these hard lessons, to take up our cross and to follow thee in the strength of patience and in the constancy of faith. May we have such fellowship with thee that, even in this time of thy earthly sorrow, we may know the secret of thy strength and peace, and even in our darkest hour of trial and anguish see the shining of the eternal light. Amen.

O Thou, who in human flesh didst conquer tears by crying, pain by suffering, death by dying: We, thy servants, gather before the Cross to commorate thy Passion, and to contemplate anew the wonder of thy redeeming love. As we listen to thy gracious words uttered with dying lips, illumine our souls that we may know the truth, melt our hearts that we may hate our sins, and nerve our wills that we may do thy bidding. Amen.

Prayers for the Resurrection

Dear Lord, may this Easter season be to us like an earthquake, as our old set ways and complacent states are shaken and unsettled in preparation for the development of something new and better.

May it be to us like the rending of a veil and the rolling back of a stone, giving us a new and more intimate approach to thee in the spiritual depths of thy Word, and in the depths of our own hearts.

May it be to us like the bursting forth of a new life in the budding and blossoming of Spring, the hatching of eggs, and the propagation of the furry creatures of the woods and fields—an upsurge of resurrection, pointing to thine own triumphant rise from the tomb in thy glorified humanity.

We thank thee for the assurance of our own resurrection into new and happier states here and now, and to eternal life in thy heavenly kingdom hereafter. Amen.

O Lord God and Savior, who didst conquer death and all the evil forces that would put an end to truly human life, and didst rise in fulness of power with angels and with men, to keep them redeemed and whole in thy sight and in thine arms.

We hail thee on the day of thy Resurrection with joy and thankfulness and praise. Bless this Easter to us. May its radiance enhance our days, though they are bright already and life is full. And may its radiance find entrance into lonely days and hours of grief when life is low. Out of grief for us didst thou come to thy glory and triumphant power, and on the days when thou couldst say, "May my joy remain in you, and your joy be full," Easter has put its beautiful seal. We hail thee, Lord of Easter Day and of all our days, here and in the world to come. Amen.

READING FROM SWEDENBORG

The Divine Human

By successive steps, the Lord put off the human taken from the mother (Mary), and put on a Human from the Divine within him, which is the Divine Human, and is the Son of God. The human from the mother was like that of another man, and thus material; but the Human from the Father was like his Divine, and thus substantial. Therefore, his Human also eventually became divine.

As his Human was glorified, that is, made divine, he rose again after death on the third day with his whole body, which does not take place with any man; for a man rises again solely as to the spirit, and not as to the body. In order that we might know, and no one doubt, that the Lord rose again with his whole body, he not only said so through the angels in the sepulchre, but also showed himself to his disciples in his human body, saying to them, when they believed they saw a spirit, "See my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have." In order to convince still further that he was not a spirit but Man, he said to his disciples, "Have ye any meat?" And they gave him a piece of broiled fish and of a honey-comb, and he took it and did eat before them (Luke 24:41-43).

As his body was no longer material, but divine substantial, he came in to his disciples when the doors were shut, and, after he had been seen, became invisible. Being such, the Lord was then taken up, and sat at the right hand of God, which signifies Divine Omnipotence. As he thus ascended into heaven with the Divine and Human united into a One, it follows that his human substance or essence is just as is his divine substance or essence. To think otherwise would be like thinking that his Divine was taken up into heaven and sat at the right hand of God, but not his Human together with it: which is contrary to Scripture, to Doctrine, and to sound reason. L.35

The Role of Women In The Resurrection Scene

"Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said."

Matthew 28:5

The title of this Easter message suggests that women played a major role in the events of the Resurrection scene. As we examine the Gospel record of the Lord's trial and crucifixion we note that, even before the entombing, a special point is made of the fact that "there were also many women there, looking on from afar, who had followed Jesus from Galilee, ministering to him."

Mary Magdalene, and Mary the mother of James and Joseph, were there. We read in Luke's Gospel that as Jesus was led to his crucifixion there were "women who bewailed and lamented." Jesus said to these, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and your children." When his body was being placed in the tomb, we read that, "Women who had come with him from Galilee followed, and saw the tomb, and how the body was laid; and they returned, and prepared spices and ointments."

On this day of resurrection, we will note that the first people at the tomb are women: Mary Magdalene, and the other Mary. It is they who first discovered that, following an earthquake, an angel of the Lord rolled back the stone from the opening of the tomb, and sat upon it. It is the women who, upon instruction from the angels, who are in the tomb (Luke 24), run to bring the message to the disciples. From all these references we conclude that there is a special significance in the emphasis placed on the role of women in the resurrection scene. This, then, is our theme today.

First we would note that our hearts or emotions are most deeply affected by the events of the trial and cruxifixion, and especially the resurrection of our Lord Jesus. We take for granted the expression, "Happy Easter!" It is the emotions

that are affected to produce happiness. We do not know how to explain it; we just are happy! We even want to express the "feelings" of the day by the way we dress and by our festivities with family and friends. It is a joyous day, and it is appropriate that we share our feelings of joy with others. The women at the scene, and their announcement to the disciples, have this special significance for us. It is a time for rejoicing, rather than for a time of thought and reflection. That can come later. Swedenborg states will (affections) comes first, and leads to understanding. But the understanding must still remain apart, withdrawing itself from the "feelings," and so be elevated into the realm of spiritual values and principles.

Thus we see one significance of the role of women in the Easter scene. While playing a practical use, the embalming, etc., they picture the fact that there is a time when love, not truth, must take the leading part in a life that is going to be changed. We may look back and see this if we will, in our own lives, and also see it in the great changes that have taken place for the better in human society. The love may not always have been well-guided, but without that driving force change could not have taken place.

A great change was taking place, both in the spiritual world and in the natural, at the time that the Lord was crucified and when he arose and ascended to heaven, uniting his Humanity with the Divinity of which it was begotten. A New Church was coming into being, the Christian Church. This was a new dispensation. The old Church, represented by the daughters of Jerusalem, was coming to its end. From that time on the Church, as a spiritual movement in the lives of all people, would be more effective. Our Lord Jesus Christ would be, even as he promised, immediately present. This was accomplished by his asssuming a Human, becoming a man, right here with us. This Human was glorified and made divine. Now he is a personal God to all who seek him and ask his help and strength. Yet he is with all, even the wicked who by their deeds would deny him. All this, and much more, is signified by the Church renewed and revitalized in the lives of people. For this reason the women, who represent the Church, figured so largely in the scenes before and after the resurrection.

But even this renewed Church, built on the remains of the former, even as the city of Jerusalem was rebuilt several times, would come to its end when a new and crowning Church would take its place. That is the New Jerusalem, spoken of in the Book of Revelation. Jesus, before his ascension, alluded to this when he said to the disciples, "Lo, I am with you always, to the close of

the age." (not the end of the world, as translated in the King James Version.).

What is ever outstanding in the message of Easter is the teaching of life eternal. Jesus revealed before the eyes of those people who loved him and believed in him that life does not end with the death of the physical body. While we are taught in the Gospels, and also expressed very definitely in the teachings of our Church, that the Lord arose with his whole body (glorified—made Divine) from the sepulchre, we, unlike Jesus, leave our physical bodies behind and awaken in the spiritual world completely intact as spiritual beings.

Life further on, that is, life beyond the physical experience of dying, is real and near and vital. The spiritual world, and its inhabitants, is all around us. Spiritually we are in tune with that world, and many times we feel it; but physically we are in touch only with what is physical. The women who came early to the tomb of Jesus sawthe stone rolled away and an angel sitting on it. The guards for fear "became like dead men." So they didn't hear what transpired. It was to the women that the angel spoke, saying, "Do not be afraid, for I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said. Come, see the place where he lay."

This was an experience of the nearness of the spiritual world, and of the opening of the spiritual awareness of the women. They could believe, They could accept this vital lesson for what it was, and what it could mean to others. While there could have been good men (as later) who would accept this presentation of a great truth, it needed at this time to be given to the women. This was because of their representation of the feeling or emotional side of human personality. We often say, in trying to get across a great principle, "we must appeal to the emotions." Later the understanding can take over.

The role of women in the resurrection scenes reveals to us the need and value of allowing our feeling to be affected by the inflowing of the Lord's infinite love, and of the sure conviction that he is alive and active in our lives. Our natural faculties deceive us when they witness the death of a loved one and tell us this is the end. But it isn't. Even when Jesus was crucified, and his enemies thought they had him out of the way, he was more evident in his resurrection than before. Our hearts know this, and our understanding can be led to accept this.

Then comes the business of living according to what he taught and exemplified. This is part of the miracle of the Easter

message, and it is the women who first proclaimed the message, for the angel said to them, "Go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. Lo, I have told you."

(The sermon for this week is by the Rev. Erwin Reddekopp, who is serving as a missionary minister in Western Canada.)

Resurrection

It is the Resurrection day again! There is joy upon the hills and gladness in the fields. Wherever we listen, there comes the songs of the blossoms, the chime of birds and stream. Wherever we look, we behold the miracle of life new risen. The green tide rolls from the south, pressing on over the hills and running into the valleys, bringing hope to winter-bound souls.

Even thus the Word of God runneth swiftly upon the earth, searching our hearts, as the soft spring rain seeks the roots shut in the dark mould, and awakens in them the impulse to rise and share in the glory of leaf and flower, sunshine and song.

So may the Word of Life awaken in us an irresistible desire to think more deeply, feel more sincerely, love more generously, and be more worthy of our spiritual heritage!

This is the fairest of all resurrections— the rising in our souls of a nobler self. Now is the moment for us to rise out of the darkness of our selfish lives and, quickened by his Love new risen in our hearts, go forth in his steps with healing in our hands for the wounds of the world.

—Helen Keller.

SUNDAY, APRIL 26, 1981

Prayer for the Week

O God of creation who inhabits eternity, Almighty, Infinite, God Everlasting:

O God of Bethlehem and of the humble stable:

O God, who as the Son of Man walked the hills of Galilee and trudged the dusty roads of the world on your mission of redemption and salvation:

In wonder and adoration we ponder your unfathomable love for us, caring enough to come among us as Man so that we might know you as God.

O God of the bitter Cross, and the mocking and suffering of Calvary:

In your love and pity you have saved and redeemed; yearning to be so close to us forever in intimate union and fellowship that you lifted up and glorified the human nature which you took upon yourself as a garment, filling it with divineness until it has become the Living Temple of your Abiding Presence. In adoration and wonder and praise we lift up our hearts in thanksgiving and responding love.

What is man,
That you are mindful of him?
And the son of man,
That you visit him?

Amen.

Let Us Worship

I am Resurrection and I am Life. Because I live, so shall you live also.

Responsive Reading: Psalm 118
Prayers: Prayer for the Week
The Lord's Prayer
Bible Reading: Luke 24
Hymn 132: "Sing With All The Sons Of Glory"
Reading from Swedenborg: The Risen Lord
Sermon: Changing your Life-Style
Hymn 131: "Jesus Christ Is Risen Today"

**The grace of our Lord and Savior
Jesus Christ be with us all. Amen.**

The Risen Lord

The Lord by the most grievous temptation—combats reduced all things in himself to Divine order, insomuch that there remained nothing at all of the human which he had derived from the mother. He was consequently not merely made new as other men are, but was made wholly Divine. For a person who has been made new by regeneration still retains in himself an inclination to evil, and even evil itself; but he is withheld from evil by an influx of the life of the Lord's love, and this with all power; whereas the Lord cast out all the evil that he had inherited from the mother, and made himself Divine even as to the vessels (of life) that is, as to truths. This is what is called, in the Word, "Glorification."

He totally put off everything maternal to such a degree as to be no longer her son, according to what he himself said. And when he put off this Humanity, he put on the Divine Humanity, by virtue whereof he called himself the Son of Man, and also the Son of God. By the Son of Man he signified the essential truth, and by the Son of God the essential good, which appertained to his Human Essence when made Divine.

From the series of these words (Luke 24:39-43), regarded in the spiritual sense, it is very evident that "honeycomb" and "honey" signify natural good, for the Lord disclosed to his disciples that he had glorified, or made Divine his whole Human, even to its natural and sensual; this is signified by "hands and feet" and by "flesh and bones" which they saw and felt, "hands and feet" signifying the ultimate of man which is called the natural, "flesh" its good, and "bones" its truth; for all things that are in the human body correspond to spiritual things.

And this the Lord confirmed by eating before the disciples of the broiled fish and honeycomb; the "broiled fish" signifying the truth of good of the natural and sensual man, and the "honeycomb," the good of the truth of the same, The Lord, therefore, by letting them feel of him, showed and confirmed that his whole human, even to its ultimates was glorified, that is, made Divine.

A.3318; 2159; E.619

Changing Your Life-Style

Most of us have wondered at times what we should do if we inherited a fortune. We have probably allowed our imagination to linger on what we should do, how we should change our life-style. Likewise many who listened to Jesus, especially when he spoke of the Kingdom of God, must have allowed themselves to dream sentimentally along these lines. Jesus was the long-promised Messiah; he would soon take to himself his great power and reign, with his disciples seated on thrones on his right hand and on his left. The Roman legions would be driven into the sea. The corrupt temple priesthood and the hated dynasty of the Herods would be swept away. The palaces of the rich would be looted and the wealth divided among the poor. Lovely things would fall from heaven, and there would be feasting and merrymaking till the end of time. In fact, of course, nothing of this came about. Jesus, in his capacity of Messiah, was apparently a sham and an imposter, since he was so easily toppled by the secular power. This easily accounts for the ugly change of mood of the crowd who had welcomed him into Jerusalem on Palm Sunday. Now it was, "Crucify him!" The disciples who had committed their lives to him must have felt absolutely sick with frustration and disappointment as they saw him hanging helpless on the cross. It was in very truth the world's darkest hour.

Now comes the amazing shift in the story. You and I miss the full impact of it as we have known since childhood how it would be; but the disciples at that time could not have known. It transpired that Jesus had been in control of the situation all the time. He had deliberately allowed himself to be arrested, condemned, flogged and executed, so that he could reach down and redeem mankind at the lowest point of degradation. The disciples remembered afterwards how he had said: "Thinkest thou that I could not pray to my Father, and he would give me more than twelve legions of angels? But how then would the Scriptures be fulfilled?

Who wrote the Scriptures? He did! They are the Word of God.

He had foreseen everything from the beginning, and had planned everything down to the smallest detail, so that he could redeem all mankind, not just the good and the kind, those who loved him and supported him. He must endure in his own person the worst tortures that were being meted out, and he must freely submit, without hatred or desire for revenge. That he achieved this state is evidenced by his saying, "Father, forgive them," actually while the nails were being driven home.

Jesus had two mighty works to accomplish while he was on earth: the Redemption, and the Glorification. He achieved the Redemption of mankind by driving the evil spirits out of the intermediate region of the spiritual world down into hell, getting them under his divine control, and so restoring freedom to the human race. And he achieved the Glorification of his humanity by sublimating every desire and affection and urge which he inherited from his human mother, until they were all in complete alignment with the will of God, and he had become merged with God. He had come forth from the Father into the world, and now he was returning to the Father, yet remaining also in the world. These two awesome projects were finally completed while he was on the cross. He gave a great cry and said: "It is finished." It took another couple of days, however, before the sublimation process had reached down to the actual flesh and bones, to the tissues, organs and skin of the physical body. This took place out of sight in the darkness and secrecy of the closed sepulchre. Meanwhile the disciples were in hiding, probably beating themselves with guilt, yet at the same time appalled at the easy way in which Jesus had given in, and the collapse of their dreams. Were they prepared for the denouement when it came? Would you have been?

Characteristically, it was a woman, Mary Magdalene, who first saw Jesus in his resurrected body, though not altogether in focus apparently, as she supposed him to be the gardener. She ran back to the city to tell Peter and John. Then she came back with the two men to the sepulchre, and after they had left stayed on alone. It was then that Jesus came to her; and John gives us full details of this touching encounter. Peter, who had denied Jesus, saw him next, and apparently received full reassurance that he was forgiven and restored to the fellowship. Then, late in the afternoon, Jesus joined the two walking to Emmaus.

That evening, he appeared to the main body of the disciples, who were gathered together behind locked doors, sharing their fears and hopes. The spectacular change this encounter brought about in them, the amazing effect it had upon them, has to be

read in the Book of Acts to be believed. It was a complete transformation! By the change Jesus had effected in his own state, they also had been changed. By glorifying himself infinitely, he had given them a finite glory: a strength of character, and a self-confidence grounded in their utter conviction and clear knowledge that Jesus was with them, within them, around them, guiding and protecting them.

To say that they had "changed their life-style" is an under statement. More accurate to say they had for the first time entered into real life. They had been resurrected with Jesus. "I am the resurrection and the life," he had said. "He that believeth in me shall never die." All of us will die, of course, as to our physical bodies. But those who believe in Jesus will experience such an increase in vitality, in hope and joy and awareness, and in love, wisdom and power that they will be new creatures—re-formed, re-born, resurrected.

How about your life-style? Perhaps you feel you are too old to change it in any conspicuous manner. To be honest, you are probably not altogether satisfied with it. There is not much to be excited about. But, wait a minute! It is Easter! Doesn't the high time of the soul come at Easter? Open yourself up! Expose yourself fully to the new forces that are operating at this season, and you will be invigorated, revitalized, recharged with divine life.

We already have changed enormously since we were children. Looking back over our past lives, we see critical periods when changes took place in us. For years, perhaps, we were static, in a rut; then suddenly something happened that jerked us into a different state. From that point onwards, life took on a new meaning. We found ourselves seeing things differently, interpreting them differently. We seemed to be receiving a new kind of power from the Lord which broadened and deepened our whole scope. The cherry trees burst into bloom. The azaleas and camelias came into blossom, beautiful in color all around us. Nor did these changes take place gradually and imperceptibly, but suddenly, noticeably, all at once. Most personality changes take place fairly suddenly, like night giving way to day, winter to springtime, dull rainy weather to bright sunshine. It is like high school and going to college. Why not contrive things so that such a change will come about in your life this Easter day?

Jesus changed as he rose from the sepulchre; from being a man among men slipped over into the category of the Divine. He

acquired all power in heaven and in earth. "Because I live," he said, "you shall live also." Go to him for life; true life, beautiful, outgoing, satisfying, heavenly life! You can burst your bonds as he did. An angel will roll back the stone from your tomb, and you will emerge into the light of a new and glorious day. You will be able to open locked doors, or pass right through them. You can walk on the water, and calm the storm. You can work miracles in his name. "Greater works than these shall you do, because I go unto my Father" (John 14:12). Do not hold back with the mistaken idea that you have not enough energy to make a change. You do not need any additional power or energy other than what is readily available, because the power that can change your life-style does not come from yourself but from the resurrected Lord Jesus Christ.

All you have to do is to tap that power, and decide how to use it. You will have to choose your new priorities, perhaps replan your daily and weekly routine, change the pattern of your living. Some of the changes you will have to make may be rather embarrassing, and will hurt your pride. It was embarrassing and humiliating for the Prodigal Son to have to go back to his father. Maybe it was embarrassing for Simon Peter to stop being a fisherman, and to leave his old cronies with the nets, and become a fisher of men. But there is nothing to be embarrassed about leaving an old state and entering a new one. Change is an essential of life; and if we surprise and shock people by striking out on a new line, that's fine. It proves we are still alive. But, of course, we must make certain that the new life-style is better than the old, by which I mean that it brings us closer to the Lord and to our fellow men.

This Easter, take a step upward! Re-orient yourself! Transfer the center of your being to the Person of the Resurrected Lord Jesus! Focus and concentrate your activities on the building up and extension of his kingdom! Surprise your friends by being kinder, more liberal, more generous and open-hearted! Show them that old prejudices have disappeared, and that selfishness has gone, and that you are a new person! Then, whether you live or die as to your physical body will make no difference; you will be in heaven with your risen Lord already, in the glory of a New Dawn.

(The sermon for this week is by the Rev. Brian Kingslake, who served several of our churches here in America before retiring and returning to England, where he continues to serve the church in a missionary capacity.)

Meditation for the Week

MONDAY—April 27

BIBLE READING: John 5:32-47

That God was not visible before the assumption of the Human, the Lord himself teaches in John: "Ye have neither heard his voice at any time, nor seen his shape." A. 10067

Teach us, O Lord, to recognize and acknowledge that thou art the Source of our life and of all life, and that of ourselves we can do nothing. Therefore, we thank thee, O Lord, for this merciful gift of life. Amen.

TUESDAY—April 28

BIBLE READING: John 3:11-21

As God from his very essence burned with a love to unite himself with men, he must needs in order to do this, veil himself with a body adopted to reception and conjunction. T. 838

O thou God-in-a-human life, may we ever hail thy Divinity in thy Humanity and thy Humanity in the Divinity, that we may know thee more and more as our Lord God and Savior. Amen.

WEDNESDAY—April 29

BIBLE READING: John 17:1-13

It is a law of order that in proportion as man approaches and gets near to God, does God approach and get near man, and conjoin himself with man in man's interiors. It was in accordance with this order that the Lord progressed to a oneness with his Father. T. 89

Lord and Savior, who wast thyself lifted up from the earth, wilt thou draw us and all men unto thee? Glorify thyself in us, O Lord, that we may also glorify thee. Amen.

THURSDAY—April 30

BIBLE READING: John 16:23-30

When the Human had been made Divine and the Divine had been made human in the Lord, there was with man an influx of the infinite or Supreme Divine which could not have otherwise existed at all. A. 2034

O thou ascended Lord, who through thy death and resurrection didst pass beyond the realm of our physical senses; give us, we pray, the spiritual sensitiveness to discern thy constant presence within us; that, making our hearts thy dwelling place, we may be lifted up to thee through our worship and service. Amen.

FRIDAY—May 1

BIBLE READING: Luke 24:38-43

The Lord's glorification of his Human, even to its ultimate, which is called natural and sensual, is signified by these words in Luke. E.513

O Lord, who on the fortieth day after the resurrection didst ascend on high, and who, in thy victory over the powers of evil hast led captivity captive; grant us so to live that in the liberty of the spirit we may share in thy triumph, and enter more and more fully into thy heavenly kingdom, O Lord, our glorified Savior, who livest and reignest the only God of heaven and earth. Amen.

SATURDAY—May 2

BIBLE READING: John 20:19-31

"Hands and feet" signify the ultimates of men, likewise "flesh and bones," and "broiled fish" signify the natural in respect to truth from good, and "honey" the natural in respect to the good from which is truth. E. 513

O Lord Jesus Christ, we thank thee that in thy Humanity, risen and glorified, thou hast taken to thee thy great power and dost ever more reign in the human heart. Amen.

TO OUR SUBSCRIBERS

Important Notice

Despite rising costs, we have not raised the price of Our Daily Bread since 1976. Now we are forced to do so. This is due entirely to increased costs of printing and postage, as the salaries of the Manager and Editor have not been raised.

Beginning with the October issue, and for subscriptions falling due that month, the new price of Our Daily Bread will be $6 a year. We trust that you will understand and that you will renew your subscription, when due, at the new rate.

Rev. Richard H. Tafel, Editor

A NEW CHURCH AND ITS TEACHINGS

Our Church believes, as its name implies, that a New Christianity is coming into being, redirected and revitalized by the Spirit of the Lord as He approaches the hearts and minds of men anew in His promised Second Coming.

Such a Church, therefore, cannot promote the dogmas of traditional Christianity nor insist on creedal conformity. In the true spirit of Protestantism, it must lead back to the Bible as the source of all authority and inspiration.

We believe that under divine inspiration our doctrines were drawn from that eternal storehouse by Emanuel Swedenborg, servant of the Lord. This reformulation of Christianity is, and must be, the consistent teaching of the Lord's Holy Word, resting back upon and ever to be tested by the Bible in the plain sense of its letter. As such, the teachings of the New Church invite our free spirit of inquiry, our enlightened understanding, and our best powers of reason.

The basic principles of the New Church are:

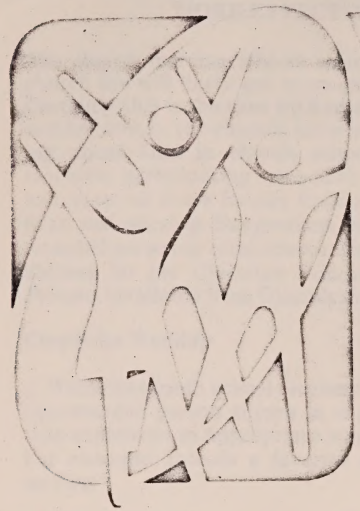
1) **There is one God**—the Trinity of Father, Son, and Holy Spirit being aspects of Him as soul, body and activities of a man are aspects by which he may be known.

2) **The Holy Bible is the inspired Word of God,** including both literal instruction for a good life, and an inner meaning which describes the mind and soul of man and the love and wisdom of God.

3) **Man is essentially a spirit** clothed with a material body. At death the material body is laid aside—never to be resumed — and the person himself continues to live on in the world of spirit in his inner spiritual body, on the basis of the kind of life he chose while here on earth.

4) **"All religion relates to life, and the life of religion is to do good."** Religion, touching life at all points, challenges us to raise our whole present experience to spiritual heights and to transmute our religious insights into the living tissue of permanent character.

It is in this spirit and in the light of these principles that we are invited to worship, and in company with like minded individuals to seek the deepening of the true Christian life.



WORSHIP ALIVE

PERSONS WITH HANDICAPPING CONDITIONS

INVOLVING RETARDED PERSONS IN WORSHIP

by Lee S. Humphreys

Today, persons who are retarded are participating in community life more than ever before. As family members, students, workers, and neighbors, these people are, with some help and appropriate supervision, able to lead productive lives.

The need to worship is very real, a force in the lives of retarded persons as it is for all people. Until recently, very few churches have attempted to reach out to include retarded persons in their ongoing church activities. Some churches are now seeing that retarded persons can play a vital role in their church life and, for the good of the entire church body, need to be included in worship. However, many questions have arisen about the best way to meet their worship needs. Three questions need to be considered in order to make worship come alive for retarded persons:

1. What do church planners need to know about retarded persons?
2. What types of worship experiences appeal to retarded persons?
3. In what ways can the church plan for the retarded persons' participation in various worship experiences?

WHAT DO WE NEED TO KNOW ABOUT RETARDED PERSONS?

God's Children

Retarded persons are God's children, persons in their own right, members of a family, a part of God's creation. There are so many individual differences among retarded persons, but for our purposes we will look at a few characteristics that some retarded persons have that can help the church plan for their worship.

Learning

Retarded persons learn academic material more slowly. Most are able to attend school and learn basic educational skills at their own pace. Many require special help from teachers who are especially trained to help them. Some retarded persons can memorize verses and short passages quite well. Many find repetition and routine helpful, because they can learn what to expect. Concrete ideas are easier for them than abstract ideas.

Loving

The capacity to love and give and receive affection is certainly a part of who retarded persons are. As they learn love and trust within their families at home, they carry this into their church life. Many a "hard heart" has melted before the power of love expressed by a retarded person through a big hug or some show of absolute trust. Laughter, joyfulness, and thoughtfulness can also be expressions of their love.

Maturing

A retarded person has the capacity to grow up. In haste, this important fact is overlooked and many continue to provide childish worship activities for a person who is well beyond puberty and able to think in adult terms. Retarded persons share the same pride in growing up as all God's people do.

Worshiping

Retarded persons have the capacity to know God and to experience his presence in their lives. Many enjoy participating in the regular worship service. Beautiful music, a worshipful setting, and a feeling of reverence enhance communion with God which can go far beyond the ability to communicate with other people.

HOW CAN THE CHURCH PLAN MORE EFFECTIVELY?

The church member who is active in many phases of church life will likely get more out of worship services. Certainly this is the case with retarded persons. Feeling comfortable in the church, knowing the minister, learning about God in church school, having interested teachers, participating with their family, knowing the members: all these factors build a solid foundation for faith and worship. Suggestions for ways to include the retarded person in total church life are outlined in *Foundations for the Christian Education of Handicapped Persons* (available from Discipleship Resources).

Corporate Worship

1. With the church school teachers, coordinate activities the retarded person enjoys in church school. Build on that experience in appropriate ways for each individual. For example, include a favorite story in the worship service.

2. Prepare the individual for the particular events that will be happening in worship that day. The repetition will reinforce his or her experience.

3. Let retarded persons assume responsibility in worship, as they can. Some like to usher and do it well; some can acolyte, and others can sing in the choir. Others may prefer to prepare for worship by seeing that hymnals are appropriately placed. This repetitive task is one that many can enjoy.

4. Encourage them to attend the worship service. Speak to them afterwards, welcoming their presence. Some retarded persons may not be able to sit through an entire service, and special arrangements need to be made so they can leave at the appropriate time without feeling that they are interfering with the service.

Alternate Worship Experiences

Although retarded persons may not be able to express their religious feelings in words, they can and often do experience a deep sense of reverence and worship. Some persons who are unable to attend regular services, along with individuals who want the reinforcement of a more informal worship experience, can be a part of small groups organized for that purpose. A young adult church school class may fill many worship needs as they learn about the Bible, recite memory verses, and pray together. For severely retarded persons, recordings of religious music help them feel the power of our search for God through harmony and rhythm. Others may enjoy worshiping through religious pictures such as reprints of the masters, beautiful cathedrals, nature, and families.

For persons who learn through touching, feeling religious objects such as crosses, Christmons, and other symbols can give them a concrete object representing worship. Building and sanding a wooden cross or a similar project related to the Christian year can offer a concrete object of worship and participation.

Families

In all these ideas, the families of the retarded individual are very important. They can be effective sounding boards for which activities are most meaningful and when it is time to introduce something new or return to the repetition of a familiar activity. These families also need the love and understanding of the church as they try to help their youngsters grow into productive adulthood. Through developing their spiritual life in a nurturing church, retarded persons may begin to develop their other talents in ways they had never imagined before, living out before their families' eyes the parable of the talents.

Enriching the Church

All these suggestions can be tailored to fit each individual's needs. A church that recognizes retarded members as full members of the Body of Christ can experience the joy of sharing worship and learning a new dimension of love and communion with God that goes far beyond our human ability to reason.

Lee S. Humphreys is currently a public relations consultant to many organizations in fund-raising for projects aiding persons with handicapping conditions. She has conducted workshops for local church leaders working with persons with handicapping conditions, developing both awareness and skills. For many years she wrote a monthly article, Exceptional Families, for The Christian Home. She is the author of Working with Junior Hi Youth with Special Needs and Foundations for the Christian Education of Handicapped Persons.

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WORSHIP ALIVE

PERSONS WITH HANDICAPPING CONDITIONS

MEMBERS OF ONE ANOTHER

INCLUDING PERSONS WITH HANDICAPPING CONDITIONS IN WORSHIP

by Toby Gould, Earl Miller, Kathy Reeves, Robert Walker

The sanctuary was inspiring; the stranger was struck by the spirit of reverence. The vaulted ceiling, combined with lighting turned down to the lowest setting so as not to detract from the soft, natural light of blues and reds coming through the stained glass windows, added to the effect. The stranger sat in a pew, located a hymnal, and opened the day's bulletin.

The scripture reading for the day was from 1 Corinthians 12, and the sermon title was "Members of One Another." The scripture told of the eye saying to the hand, "I have no need of you." The preacher then spoke of the giving and receiving of gifts by the many different limbs and organs of the church. All these many and different limbs and organs are essential if the church is to have health and growth. But despite these words, as the hour wore on, the stranger felt less and less a member of that body.

The stranger had a handicapping condition. He was partially deaf and blind. Leaving the bright light of outdoors and entering the sanctuary, it was difficult for the stranger to see, since his eyes needed some time to adjust to a level of adequate vision. The organist was already playing the prelude; since the stranger wore a hearing aid, it was difficult to separate human voices from the music. The usher's words to the stranger were not heard. The stranger did not know he was being shown to a pew until embarrassing moments later when the usher was spotted impatiently gesturing for the stranger to come forward.

The light level was so low and the bulletin print so small (an economy measure) that by the time the stranger had distinguished the words of the responsive greeting and prayers, the congregation had progressed to other matters. Silence, rather than participation, was the stranger's response.

The hymns were difficult to read in the low light. The anthem sounded beautiful, but being hearing-impaired, the stranger would have appreciated a copy of the lyrics. The familiar scripture reading was easy enough to follow, but some of the sermon disappeared into unintelligible sound, even though the church had an excellent amplifying system. Due to the sanctuary's high ceiling, the sound tended to "bounce" and for hearing aid wearers, this is a disaster. The preacher did not help by speaking too rapidly, using slurred articulation, occasional dropping of voice volume, and frequently looking down at notes so that the preacher's lips could not be "read."

At the end of the service, a blur of faces and voices invited the stranger to the fellowship hour, but no one offered to lead the way and in the dark hallway, the stranger took the wrong turn and found himself outside. Deciding to return home rather than face the darkened maze of church hallways, the stranger looked questioningly at the scripture slogan displayed on the outside bulletin board, "I was a stranger and you welcomed me."

The experience of one person with handicapping conditions is intended to show the barriers that such persons face when they attempt to take part in worship. The experience of this vision and hearing impaired person is not that of every person with a handicapping condition.

For persons who are mentally retarded, for persons who are mobility impaired, for persons who are totally blind or deaf or both, for persons restricted by heart or respiratory diseases, different barriers present themselves within the worship setting.

One guiding principle needs to be followed: Persons with handicapping conditions do not need separate worship services any more than men and women need to worship separately. (An exception is the United Methodist congregations composed of deaf persons who wish to worship as deaf congregations for reasons of identification and communication.) Persons with handicapping conditions are to be included in the regular service of worship and a growing sensitivity to their needs and gifts by imaginative clergy and worship work area committees can eliminate barriers that bar their way. It is important to look at four different areas of barriers to participation: architecture, attitudes of the worshiping community, attitudes of persons with handicapping conditions, worship aids.

ARCHITECTURE

It is difficult to talk about attitudes and worship aids if the architecture of the worship area prohibits a person with a handicapping condition from entering or being part of that setting. The United Methodist Church has developed an "Accessibility Audit for Churches: Opening Doors for Persons with Handicapping Conditions" (available from the General Board of Global Ministries Service Center, 7820 Reading Road, Cincinnati, Ohio 45237)). This workbook is designed to allow a congregation to discover the barriers within their buildings and to make a plan for their removal. A committee composed of persons with handicapping conditions and their families, trustees, members of the worship work area can complete the audit and make recommendations to the Administrative Board.

The most obvious barrier is stairs which impede persons who are mobility impaired from entering the sanctuary. As with the removal of any barrier, there are several alternative solutions to this problem. A wheelchair lift or an elevator can be installed; a ramp or a ground level point of entry can be built. Further, persons with a mobility impairment can tell you of the "sore thumb" feeling they have when the only place to sit is in the aisle or in front or in back of all the pews. All churches should shorten or remove a few pews so that someone in a wheelchair may be a part of the congregation. The choir loft often poses a particular probleem for the user of a wheelchair. Is there a side or back door to the chancel that permits easy access as well as a place within the loft itself, so that this person's gift of music is not excluded? It is important that a restroom large enough to accommodate a wheelchair is within reach of the sanctuary. Specific dimensions for ramps, elevators, pew cutouts, aisle widths, and restrooms can be found in the "Accessibility Audit for Churches."

The byword for persons whose sight is impaired is lighting. The sanctuary must have good lighting so that all may read the necessary parts of the service. Exits and hallways must be well lighted for safety reasons. The altar, pulpit, and lectern must be especially bright not only to help people with limited vision, but also so that people who read lips as an assist can see those persons who are speaking. While aesthetics may call for a bench or planter in the middle of the narthex or in a hallway, this can be a dangerous trap for the person with limited vision.

Persons who are hearing impaired have their own needs. No matter how good an amplifying system is, it will not meet the needs of those with severe hearing loss. One type of aid which has proved most effective in First United Methodist Church in Loveland, Colorado is the "Phonic Ear." This device, and many similar devices, permit a hearing impaired person to sit where he or she chooses. The phonic ear gives excellent reception from a mini-transmitter that the speaker carries. The Loveland Church reports that several older persons with a hearing loss are now hearing the worship service for the first time in years. Given that over half of all persons over the age of sixty have measurable hearing loss, ignoring this situation deprives many people of meaningful worship participation.

ATTITUDES OF THE CONGREGATION

As Harold Wilke has noted, the greatest barrier of all can be our attitude. Attitudinal barriers can be more hindering than physical barriers unless the pastor and the entire congregation are made aware of persons with handicapping conditions. A good way to reduce attitudinal barriers is to hold an "Access" or "Awareness" Sunday. Liturgical aids are available in the *Ministries with Persons with Handicapping Conditions Packet* (available from Discipleship Resources). A special effort can be made to include persons with handicapping conditions in leadership in worship on this particular Sunday. Alternatively, some adults and youth can assume various handicapping conditions for several hours preceding the worship service. During worship, those who have been temporarily without vision or hearing or mobility would share some of their feelings and insights as they experienced physical and attitudinal barriers. It is important that those temporarily handicapped share not only what they could not do because of obstacles presented, but also what they could do in spite of those obstacles.

Persons temporarily in a wheelchair can share their feelings of being out of place sitting in the aisle. If they try to use the restroom, only to find the doors too narrow for their wheelchair, they are furthered inconvenienced. These barriers reflect attitudinal barriers which say to the person with a handicapping condition: "Your presence is a big inconvenience for this congregation."

A person temporarily visually impaired might recount what it is like to be ignored. Quite often people who are uncomfortable in communicating with a person who is visually impaired will speak to others about that person's welfare. "What does she need?" "Can I help him?" These kinds of responses discourage a person from taking an active role in church activities.

Among the significant minority of persons with handicapping conditions are those who are mentally retarded. Every congregation needs to discover firsthand how preconceived ideas about persons who are mentally retarded begin to fade away when these persons are received with love and permitted to participate in the life of the church. A congregation cannot experience the depth of love available in relationship with a person who is mentally retarded until that congregation can lower its defenses and develop a sense of caring closeness.

If a worship service is to be truly inclusive of persons with handicapping conditions, then worship must be inclusive of these same persons in leadership roles as well. It is important that worship and nominating committees see these persons with their talents and capabilities, rather than only a wheelchair or a hearing or visual impairment without consideration of the persons. Communion stewards, lectors, and ushers need not be roles reserved for the "able-bodied" only. A person who is mentally retarded might be an usher or perform many other duties depending on the degree of that person's ability and the degree to which others will go to help the person learn a particular job. Before God, especially in worship, we are not the retarded, the blind, the deaf; we are people first.

ATTITUDES OF PERSONS WITH HANDICAPPING CONDITIONS

A pastor writes: "As one with two handicapping conditions, I have learned that secrecy about my problems and reticence to ask for help may be authentic pride or commendable self-sufficiency, but it is rarely helpful. I need to let people know when calling in their homes that I require light to see my way into a room. If I am to get to a nighttime meeting, I need to request a ride. Boldness is required on my part in seeking an arm to hold in dark and/or unfamiliar territory. When in a gathering for worship, I must seat myself where sight and hearing are enhanced."

If a hearing impaired person refuses to use a hearing device or a sight impaired person refuses to use a large print hymnal, it is very difficult to help the attitudes of the rest of the congregation. Often a frank but kind word from the pulpit can help persons with a handicapping condition admit to themselves that some assistance from others would not undermine their feelings of self-worth.

Often subtle pressure is put on persons with handicapping conditions by a congregation. "We put in a ramp so that you can come to church. (By the way, it cost $6,000)." Persons with handicapping conditions quite naturally strike out at these threatening remarks. People using wheelchairs, or other aids for movement, and people with sight or hearing problems need to be bold enough to ask for specific assistance. A congregation needs to be sensitive enough not to raise the specter of guilt before an individual can use such assistance.

One method for increasing communication in this area is to survey the needs of persons with handicapping conditions within a congregation. No questionnaire in a newsletter can do this effectively. Many people would shy away from such a public forum. Personal calls made by clergy and lay people with a concern for the self-image of persons with handicapping conditions will elicit a franker response. Such an effort also encourages these people to use whatever services are being contemplated. Personal contact is important to all of us, and persons with handicapping conditions are no exception. It helps these people to identify individuals if they are in frequent contact with each other. The minister should make an effort to introduce himself or herself to the person with a handicapping condition. This effort in personal contact can help the attitude of one who has often been ignored or pitied by others.

WORSHIP AIDS

To accommodate persons with visual impairments, bulletins (and newsletters) can be put in large type. For those with IBM typewriters, orator type is best, with pica as an acceptable substitute. The United Methodist *Book of Hymns* is available in large print and in braille (order from Cokesbury). Bibles are available in large print, braille, and on tape from the American Bible Society. (For information write ABS, 1865 Broadway, New York, NY 10023.) *The Upper Room* is available in large print. Many devotional aids are available from the John Milton Society, 475 Riverside Drive, New York NY 10115. There are also organizations that provide volunteers who will often read, tape, and transcribe material into braille. Check a social service directory to find where these organizations may be found in your community.

Often, simple helps are greatly appreciated. If a pastor tapes the order of worship while preparing the bulletin copy, this tape can be given to blind or visually impaired persons so that they may prepare for worship. If blind persons read braille and use the braille hymnal, a phone call will tell them the hymn numbers so that they can bring only the pages necessary for that service. Often church volunteers can be found to read, tape, and transcribe. In this way, important relationships can be forged between sighted and non-sighted people within the congregation.

For the hearing impaired person, an assist to the sound system such as the phonic ear is essential. For deaf persons, signing the worship service would most likely be helpful. Only 5 percent of deaf persons read lips, so this cannot be an assumed gift of a member who is deaf. It may be practical for any local church to cooperate ecumenically so that there would be a worship service regularly available which would be signed. The signer, contrary to the fears of some, does not distract from the worship experience, but rather enhances communication for everyone present.

Some preachers and worship leaders have voices that do not carry well, or have developed sloppy habits of speech, such as the tendency to run words together without clear enunciation, or to muffle words by talking down into the pulpit. Another common fault is the failure to use "closure" in enunciating consonants such as *b*, *m* or *w*. Speaking too rapidly can leave behind those with a hearing problem. A good practice in the course of worship is to announce such things as the hymn or page number in the responsive reading. An immediate repeating of the number can help as does repetition of vital information of day, hour, and place of a meeting given during the church notices. This not only helps the sight-impaired persons, it aids those with hearing problems, because a second telling can clarify what had been imperfectly heard.

Worship is the identifying mark of the people who believe themselves called by Christ to be the church. Worship for the Christian community is intended to be corporate. Individuals with handicapping conditions are called to members of that corporate act, offering their service of worship. To deny them their position in the corporate body at worship is to diminish the church and all its other members. "The eye cannot say unto the hand 'I have no need for you', nor again the head to the feet, 'I have no need of you. . . .' If one member suffers, all suffer together; if one member is honored, all rejoice together" (1 Cor. 12:21, 26).

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Discipleship Resources
P. O. Box 840
Nashville, TN 37202

0681 W080L

HYMN: "There is a Green Hill Far Away" #250

Fifth Word: "My God, my God, why has thou forsaken me." Matthew 27:45-47.

Sixth Word: "It is finished." John 20:30.

Seventh Word: "Into thy hands I commend my spirit." Luke 23:44-47

HYMN: "Beneath the Cross of Jesus" #303

GOOD FRIDAY MEDITATION

HYMN: "In the Cross of Christ I Glory" #312

PRAYER OF THANKSGIVING: Great God, we thank you for Jesus, who was punished for our sins, and suffered shameful death to rescue us. We praise you for the trust we have in Jesus, for mercy undeserved, for love you pour out for us, and for all humanity. Give us gratitude, O God, and a great desire to serve you by taking our cross and following in the way of Jesus Christ. Amen.

HYMN:" Must Jesus Bear the Cross Alone." #309

BENEDICTION

LIVING IN US NOW

How many years
must my people exist
before they know
they are one?
How many times
must their blood be shed
before they know
that it's mine?
How many times
Will you break my bread
before you give me to eat?
The answer my friend
is living in us now.
The answer is living in us now.

How many times
must the sick look up
and find there's no one to care?
How many times
must I stumble and fall
before you offer your hand?
How many times
must I reach through these bars
before you hand me the keys?
The answer my friend is living in us now.
The answer is living in us now.

How many branches
still cling to the vine
without their share of its life?
How many people
still pray to their God
with hate in their hearts like a knife?
How many years
will it take till we know
the hurt we cause by our pride?
The answer my friend is living in us now.
The answer is living in us now.

Why cant we sing
a song full of love
in a spirit open to all?
Why can't we have
a world without hate
so no one else has to die?
Why can't we find
somewhere in our lives
the courage we need just to try?
The answer my friend is living in us now.
The answer is living in us now.

Prayers for the Whole people of God. All stand.

Each petition ends with the words: God, in your mercy.
All answer: Hear our prayer.

Concluding prayer said by all: Accept these prayers for the sake of your Son, our Saviour Jesus Christ. Amen.

We confess our sins and receive Gods forgiveness.

P: God so loved the world that we were given God's only Son, Jesus Christ to save us from our sins, to be our advocate in heaven and to bring us to eternal life. Let us therefore confess our sins, in penitence and faith, firmly resolved to keep Gods commandments and to live in love and peace with all people.

All: Almighty God, our heavenly Parent, we have sinned against you and against our sisters and brothers, in thought and word and deed, in the evil we have done and in the good we have not done, through ignorance, through weakness, through our own deliberate faults. We are truly sorry and repent of all our sins. For the sake of your only Son, Jesus Christ, who died for us, forgive us all that is past; and grant that we may serve you in newness of life, to the glory of your Name. Amen.

The absolution All stand.

The Peace

P: We are the body of Christ. In the one Spirit we were all baptized into the one Body. Let us then pursue all that makes for peace and builds up our commen life. The Peace of God be always with you.
All: And also with you.

We all move from our places and embrace each other in the Kiss of Peace.

Offertory

P: Yours God is the greatness, the power, the glory, the splendour, and the majesty; for everything in heaven and on earth is yours. Allthings come from you, and of your own do we give you.

The thanksgiving and institution of the Last Supper All stand.

P: Our God is here All: God's Spirit is with us.
P: Lift up your hearts All: We lift them to our God
P: Let us give thanks to our Parent and God
All: It is right to give God thanks and praise.

The President says the Thanksgiving.

All: Holy, Holy, Holy, God of power and might. Heaven and earth are full of your glory. Hosanna in the highest.

PRAYERS OF INSTITUTION

P: Let us proclaim the mystery of faith!
All: Christ has died; Christ is risen; Christ will come again.

The breaking of the bread
P: We break this bread to share in the Body of Christ.
All: Though we are many, we are one body, because we all share in one bread.

All say the Lord's Prayer together.

The festival meal of the People of God.
Thanksgiving and blessing.
P: Go in peace and serve the risen Saviour. All: In the name of Christ. Amen

The HOLY EUCHARIST - INCLUSIVE LANGUAGE - MCC COPENHAGEN

Welcome - Call to worship

President: The most Holy Trinity be with you.

ALL: And also with you.

P: Let us pray together.

All: Almighty God,/to whom all hearts are open,/all desires known, and from whom no secrets are hid;/cleanse the thoughts of our hearts/by the inspiration of your Holy Spirit,/that we may perfectly love you,/and worthily magnify your Holy Name,/ through Christ our Saviour./Amen./

P: God have mercy
ALL: God have mercy
P: God have mercy

All: Christ have mercy
P: Christ have mercy
All: Christ mercy

P: God have mercy
All: God have mercy
P: God have mercy

A hymn of praise All stand

Praise to our God, the Almighty,
who rules o'er creation.
O my soul praise God, who is now
our health and salvation.
Come ye who hear,
sisters and brothers draw near,
praise God in glad adoration.

Praise to our God, who o'er all things
so wondrously reigneth.
Shelters thee under the wings,
yea, so greatly sustaineth.
Hast thou not seen.
All that is needful hath been,
granted in what God ordaineth?

Praise to our God, who doth prosper
thy work and defend thee;
Surely God's goodness and mercy
here daily attend thee.
Ponder anew,
All the Almighty can do,
God, who is love, doth befriend thee.

(Rendered into inclusive language by Rev. Bjørn Marcussen, Copenhagen).

Prayer

Readings from the old and the new Testament All sit.

The Good News All stand to listen to the Good News of the Gospel of Jesus Christ.

Here a sermon may be preached. All sit.

We stand and confess our faith to each other and to the world.

All: We believe in one God, from all eternity,/ in whose bountiful love we live, and move and have our being.
And in Jesus Christ, the Liberator,/ who by his life, death and resurrection,/ has revealed God's love towards us,/ and who loves us all without conditions./
We beleive in the Holy Spirit,/ the Comforter and Renewer,/ the source of the glorious liberty of the Children of God./ And we believe a fellowship between all human beings at all times,/ in one, holy, universal and APOSTOLIC CHURCH,/ in God's Kingdom, which has come./ Amen./

A Creature of Dreams

by Rev. Charles W. Mc Gehee adapted

We must realize that we are not a trespasser in a world we never made, but rather an integral part of its making, the very consciousness of its meaning. Our problems are largely of our own making, and so is our progress.

We can now make resounding music across the universe, with a solution of love for cruelty, ecstasy for pain. We are alone only when we forget that we are totally dependent upon other humans for all we are and all we can hope to be.

Without our neighbor,
We are helpless infants
In a universe grown into anarchy.

With our neighbor
With a recognition of mutual interdependence,
With a sharing of common insights,
And an intelligent handling of our goods,
We can attain the wholeness of our promise.

With instincts less sharp, but insights deeper; creature of dreams that both terrify and uplift, we alternately crawl and climb.

The bonds of affection are the potential of our being. This, then, are we, creatures of dreams and destruction, failure and fullness.

AMAZING LOVE by Nell Lutz
(tune Amazing Grace)

Amazing Love is drawing near,
Let Love come live with me.
I feel great Loves transforming power,
Was blind but now I see.

Tis Love that taught me not to fear,
Tis Love that set me free,
For Love is life, and life is Love,
I'll go where Love leads me.

Through many dangerous toils and snares,
I have already gone.
Tis Love that brings me here today,
And Love that guides me on.

When I have spent my lifetime here,
And loved all humankind,
I'll have what I can never lose,
For human Love's divine